FOREWARNED IS FOREARMED

THE GREAT WAR ON WHITE SLAVERY

OR FIGHTING FOR THE PROTECTION OF OUR GIRLS

IGNORANCE IS NO LONGER INNOCENCE

Mrs C H Dickey

JAMES A. BELL,
Detective Sergeant.

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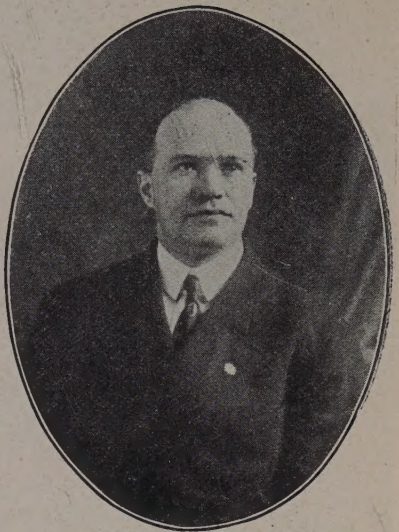
Detective Sergeant.



WM. F. BOWLER
Detective Sergeant.

THREE RENOWNED CATCHERS OF WHITE SLAVE TRADERS.

These are three of the men attached to the author's office whose work at catching White Slave traders has struck terror into their hearts.—Chapter XII.

Clifford G. Roe.

This Book is the Official Weapon in this Great Crusade—B. S. Steadwell

The Great War on White Slavery

or Fighting for the Protection of Our Girls

TRUTHFUL AND CHASTE ACCOUNT OF THE HIDEOUS TRADE OF BUYING AND SELLING YOUNG GIRLS FOR IMMORAL PURPOSES. STARTLING DISCLOSURES MADE BY WHITE SLAVES DURING THE TRIALS OF MANY PROCURERS AND TRADERS. THE CRUEL AND INHUMAN TREATMENT OF WHITE SLAVES. THE ASTOUNDING CONFESSION OF A PANDER. GRAPHIC ACCOUNTS OF HOW WHITE SLAVES ARE ENSNARED AND A FULL EXPOSITION OF THE METHODS AND SCHEMES USED TO LURE AND TRAP THE GIRLS.

---ALSO---

Containing a Full Account of the Great Fight for the Suppression of White Slavery and the Great Movement for Purity in Our Homes

By HON. CLIFFORD G. ROE

The Acknowledged Leader in the Fight Against White Slavery and Well-Known Author and Lecturer.

ABLY ASSISTED BY THE FOLLOWING DISTINGUISHED MEN AND WOMEN

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President Am. Purity Federation and Editor of its Official Organ "The Light."

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Illustrated with Thirty-two Half Tone Engravings Portraying this Terrible Slavery

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BY
CLIFFORD G. ROE
AND
E. S. STEADWELL

DEDICATED

To those stalwart men and noble women who in honor and love of humanity are devoting their lives to this cause.

—The Author.

PREFACE

"And ye shall know the truth, and the truth shall make you free." That the truth may be known throughout the world concerning the traffic in girls and women, and that these poor fellow beings may, through the knowledge of truth, be set free from bondage is the hope of the writers of this book. To protect the purity and sanctity of the home, to open the door of forgiveness to the prodigal daughter, as well as the prodigal son, to warn young womanhood against the snares of girl slave traders and to raise clean, honest manhood to the golden pinnacle of youth's ambition is the reason facts are here set forth often times unvarnished, ungilded and unpainted. Because in the past truth has been clothed in a mantle of mystery and facts have only been whispered in secret, traders in human souls have thrived and grown rich. These arch-enemies to society, the lowest of the lowly creatures on this earth, dwell in darkness; they welcome secrecy, ignorance and false modesty; they abhor light; they stifle truth and trample upon innocence.

There is just one way to solve the social evil problem, and that is the way of education. A great campaign of education against the girl traffic, the blackest cloud overhanging civilization today, is under way in many countries. Education in the home, the school, the municipality, the state and the government.

In this campaign are social reformers. Educators are beginning to realize its vital importance as they never have before. Lawyers, doctors, business men and women are engrossed with it. The churches have cast aside the cloak of over scrupulous delicacy, and modesty, and are gradually assuming their responsibility.

YOU may think that this educational campaign for better manhood and womanhood does not concern YOU, but it does,

and that very closely. There is not a life that this social evil does not menace. There is not a daughter, or a sister, who may not be in danger.

The startling details with which this book must deal and tell the truth may seem revolting, and yet our unwillingness in the past to discuss these very things and our attempt at concealment has unwittingly allowed this horrible business to grow to monstrous proportions.

In mentioning specific immoral places we have advisedly omitted their names and locations that such places may not be advertised through us. Likewise the surnames of girls who have been victims of the slave traders are omitted and fictitious given-names substituted for very obvious reasons.

Therefore, earnestly believing that only through education can the procurers of girls be finally exterminated and the foulest slavery the world has ever known be blotted out, we have in the following pages written fearlessly and honestly the truth concerning the white slave traffic, and have brought out clearly and thoroughly the schemes and artifices of the panders.

To those good people who have labored with me in writing this book, and who have given to this task the best and highest thought and experience, I am indeed profoundly grateful.

CLIFFORD G. ROE

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INTRODUCTION

When in 1885 William T. Stead published his famous *exposé* of London immorality and vice in the "Pall Mall Gazette," and when a few years later at the suggestion of Mr. Charles N. Crittenton, Mrs. Charlton Edholm published her widely circulated book in this country, "The Traffic in Girls," and when both declared that there existed an actual trade in our girls whereby they were trapped, ensnared, and sold into houses of shame, and there virtually imprisoned, the world was shocked and startled, but it gave little heed, and, indeed, did little more than pause long enough to ask "Can these things be true?" It is a splendid commentary upon the honor and love held in human breasts to now be able to say that there were at once volunteers of stalwart men and noble women who immediately took up the challenge implied in the question and set about such a study and investigation of the problem as should prove absolutely the truth or falsity of the charges. Today there is not a man or woman in the world who has given reasonable consideration to the question, but knows that their accusations were in the main true and that there does now exist this nefarious trade in the bodies and souls of women.

Still the great body of men and women have not had the opportunity of personal investigation, and it is well that they have not, nor have they been afforded the

means of studying the problems involved. Therefore, we who are devoting our lives to this cause frequently are met with expressed doubt as to the actual existence of a traffic in girls and women for immoral purposes, and it is not unusual to be told, "If I were convinced that girls are trapped, ensnared, deceived, and sold into dens of vice, I would not rest until the evil is destroyed." It is, consequently, as much the duty of those who hold the facts relative to this matter to make them widely known, as it is the duty of those who possess only meagre knowledge to seek out the whole truth. Within the past few years proof has come through our courts, been given sworn testimony before Grand Juries and investigating committees, and collected by reformers and private investigators, which enables us positively to affirm that there is both a national and an international traffic in girls and women for purposes of vice, that the traffickers are more or less closely associated, and that this trade is amply financed and thoroughly systematized. Very much of this evidence is presented in this volume, but we here wish to call attention to one pronouncement that has more than usual weight.

By special act of Congress of February 20, 1907, a Commission was created consisting of three Senators, three members from the House of Representatives, and three persons appointed by the President of the United States, to make a full inquiry, examination and investigation into the subject of immigration. The Commission organized the following April by electing Senator William P. Dillingham of Vermont, chairman, the other eight members being men of acknowledged ability and fitness for the work. One of the principal duties of

this Commission was to investigate the alleged importation of foreign girls and women into this country for immoral purposes. The Commission was given full power to make the most sweeping and thorough investigation both in this country and in foreign lands, ample funds were appropriated, and other departments of our government were at its service. After more than two years of work, the Commission presented the following conclusion to Congress, and this part of their report, we ununderstand, was unanimously concurred in:

"The Commission's investigation of the importation of women for immoral purposes, commonly known as the 'white slave traffic' disclosed the fact that this business is regularly carried on between some European countries and the United States. There is a considerable movement of prostitutes to this country, but the most serious phase of the situation is the traffic in women and girls through both male and female procurers who make a regular business of importing alien women for houses of prostitution, as well as for the large number of foreign-born pimps who control these women and live upon the proceeds of their prostitution. As a result of the work and upon the recommendation of the Immigration Commission Congress has already passed a law that if vigorously enforced will do much to minimize the evil."

In 1897 and 1898, the writer conducted an examination into the actual number of girls and women who were at that time inmates of houses of ill-fame in the United States. This information was felt to be necessary in building a proper foundation for an effective work of reform. Correspondence and interviews were had with mayors, chiefs of police, reformers and ministers in cities of 25,000 inhabitants and over. From the facts thus gathered we estimated the number of professional prostitutes in this country at that time to be 300,000, which figure we felt to be conservative, indeed. These

figures since their publication have been generally accepted and used by writers and speakers upon the subject. Our highest authorities state that the average life of women in prostitution is five years, and our experience leads us to accept this estimate as very nearly correct. We do not state that they always die within five years, though many of them succumb to the horrors of the life and the accompanying disease, drugs and drink in much less time; some leave the life for honorable work or return home, a few are married, some are rescued, but whatever the cause of their departure from the miserable life, the result is always the same, —for every one that gets out of the ranks another victim is required to take her place, and occasionally a new inmate is added to provide for increasing patronage. Accepting these estimates as approximately correct, we see that at least 60,000 girls and women are required every year, or 5,000 every month to provide for the constant demand of the public houses of shame. Here then is the source and the unmistakable proof of a White Slave Traffic. These market places for our girls exist in nearly every city in this fair land.

Persons of sound judgment and unquestioned honor may and do differ in their views as to the Social Evil, and while all honorable people deplore it, the possibility of its extermination is questioned. But the White Slave Trade is not a private vice, it is a public business. We cannot for an instant believe that the ungovernable passions of men demand its continuance. It is purely a commercialized institution; its incentive is not lust but greed, and as a business it is and ever must be dependent upon civic recognition, legal or illegal regulation, and

B. S. STEADWELL.

President International American Purity Federation and editor of its official organ "The Light." He is one of the great leaders in the fight against white slavery and for purity in the home.

HELD IN WHITE SLAVERY. WILL YOU HELP FREE HER?

Her clothes are taken from her. She has no friends and no money. She is hundreds of miles from home, a prisoner in a vile resort.—Chapter VII.

police sanction and protection. No one can doubt that with the enactment of proper laws and their enforcement, which can and will come through the demands of our people as light is given, that vice as a public business which consumes 60,000 of our girls each year, can be suppressed. This has already been accomplished to a remarkable degree in the State of Iowa under the operation of the Injunction and Abatement Law.

The traffic in girls relies entirely for its existence and maintenance upon the secrecy of its operations and the knowledge that its filthiness protects it from open consideration and public discussion. It thrives only in darkness. It does not ask to be known. In its prosperity it has forgotten that it is engaged in the most damnable business extant; that its victims in their very frenzy of despair cannot keep still, nor the loved ones of the ensnared remain silent; that false modesty and prudery can no longer shield it from the light that will divulge its hidden life. With respect to this plague the following words from an accomplished woman no longer apply: "To such grievances as society cannot readily cure, it usually forbids utterance on pain of its scorn; this scorn being only a sort of tinseled cloak to its deformed weakness."

The time has come when to longer remain silent would be a crime. And the hopeful thing about this movement against White Slavery is that our people are ready for the message. We have had revelations of this traffic, some of them sound and good, but by far the larger number have been of a sensational and exaggerated nature. This has turned many from the subject in disgust, and helped to increase doubt as to the accuracy of

the statements in truly meritorious works. Honorable Clifford G. Roe, the leading author in this book, through his former position as Assistant State's Attorney, and his later extensive investigations and prosecutions of White Slave traders, is undoubtedly the best informed man in North America on this question, and is, therefore, the best qualified to write or speak upon it. Mr. Roe writes from his personal experiences. He deals in facts. His recommendations or suggested remedies, whether along legislative lines or in educational methods, for the suppression of this traffic, being founded upon fact rather than theory and sentiment, will prove effective.

I am confident that the world is ready for this book, and that widely distributed and earnestly read by our people, it will prove one of the most effective weapons in the present war for the overthrow of that colossal disgrace,—the traffic in girls, and for the conservation of the purity of our homes.

B. S. Steadwell.

La Crosse, Wisconsin, March 1, 1911.

INTRODUCTION

By J. G. Shearer, D. D.
Secretary Board of Moral and Social Reform, Toronto, Canada.

This book can do only good. The extent of the good it does will be measured by its circulation, which I earnestly hope will break all records. At last the great public is coming to recognize that there is a White Slave Traffic, infinitely more inhuman than the black slave traffic, for the suppression of which so much of America's best blood was willingly shed half a century ago. Probably no man on the continent has put more of head and heart and conscience into the exposure and suppression of the White Slave Traffic than Clifford G. Roe. He might well be known to History as the William Lloyd Garrison of the movement. The Twentieth Century bids fair to be the Century of Moral Reform and of Social Service. It is Providential that in the opening decade of the Century the Christian forces have been summoned to wage war to the death on this terrible traffic in girls for immoral purposes, and that they seem so ready to respond to the summons.

In this war on the White Slave Traffic there is an opportunity that the Christian world has never before had, for the arousing of the conscience of Christendom in the interests of the poor, the weak, the foolish, the oppressed, the exploited. And to arouse the Christian conscience in the interests of any one class of these, means

that ever afterwards this conscience will be doubly sensitive to any summons to serve, in the name of Him who came "not to be ministered unto but to minister," any other class needing such service. Hence, as I conceive it, every other moral and social reform stands to gain immeasurably through this great effort to suppress the traffic in girls. This consideration makes the responsibility resting upon the shoulders of every Christian man and woman in the United States or in Canada, to do his or her utmost for the suppression of this traffic, and for the preaching and practice of purity in all its aspects, many fold great.

It may be profitable to enumerate the principal *causes,* or contributory *conditions* making such a traffic possible. These, as I conceive it, are—

1. Ignorance; (a) Ignorance on the part of the great easy-going public loath to believe in so disturbing an actuality; (b) Ignorance on the part of parents of the perils threatening their daughters whom they in consequence often permit to go unchaperoned to the city to earn their livelihood; (c) Ignorance on the part of the girls themselves (as also of the boys) of the purposes and problems and perils of sex.

2. The double standard of morals.

The woman is "scarlet" and an outcast, mercilessly ostracised by society. The man retains the entree to the homes of his own circle, as before his sin.

The female prostitute is prosecuted with all rigor. Her male patron is permitted to go scot free, or is allowed to pay a fine in private. Naturally, therefore, boys grow up to regard vice on their part as a comparatively innocent thing.

For this condition of things, women must be held largely responsible. They determine the standards of social ethics.

But whoever is to blame, the White Slave Trade will continue as long as this double standard remains. It creates the demand in a large part for the victims of that traffic.

3. Immoral literature and obscene and suggestive pictures.

Few things do as much as this subsidiary trade to create the demand for the victims which the White Slave Trade furnishes. The havoc to purity in boys and men wrought by this mental and moral poison is terrible to contemplate. Mr. Anthony Comstock has earned the gratitude of the Nations of North America by his life-long and effective fight to protect the boys,—and therefore the girls—of these Nations.

Ought not every good man and woman to join in this fight? Is any criminal more dastardly and deserving of the severest penalties law can impose than the man who for paltry pelf pours the deadliest moral poison into the eyes and ears of boyhood at the age when it is most susceptible to such poison?

4. Immoral or unclean Amusements. Not all dramatic performances are immoral, but enough of the salacious and suggestive appears on the stage, and is at almost any time liable to appear, to make it perilous for the young to patronize that institution.

What is true of the regular theatre is true also of the cheaper shows, the moving picture places, and the automatic entertaining machines. They need censoring. Not a few of both boys and girls have received loose or

definitely immoral ideas in these places. John D. Rockefeller, Jr., speaking for the New York Grand Jury, lists them, cheap restaurants, dance-halls, and bargain counters are the principal baiting grounds of those engaged in the nefarious traffic of girl-hunting.

5. Economic Conditions.

Many girls become victims of this traffic under a species of economic necessity or almost irresistible temptation. They work long hours. They work in unhealthful atmosphere and environment. They are insufficiently remunerated. As a consequence they become weakened in body, and discouraged in spirit, and suffer in mind to such extent that when persistently tempted by employers, work-mates, or casual acquaintances they are led to sell virtue in the interests of comfort. The day of trouble and exposure comes. It is easy for the heartless slaver to induce them then to go into a new business.

I am informed on what I believe to be reliable authority that in times of unemployment large numbers of girls and women of the numerous very poor foreign families in New York City, practise prostitution to tide them and those dependent on them over periods of distress. No doubt this is by no means confined to New York.

6. The segregation or toleration of prostitution.

The business of vice is rarely if ever permitted either under law or in spite of law excepting on some form of the claim of "necessity," physiological necessity or practical necessity—necessity in order to save men of strong passions from something worse, or necessity in order to make it safe for respectable women and girls to go about with reasonable freedom. Of course if it is "necessary" for men to consort with prostitutes, it is

"necessary" also to permit prostitution and as well to supply prostitutes. Hence the White Slave Trade is "necessary" and justifiable! Logic compels the advocates of toleration to go to this limit. Are then some girls—60,000 per year—to be sacrificed and condemned to this earthly Hell to gratify the lust of some men and to save other girls from assault by these human beasts? Can democracy find no other way of controlling its strong and protecting its weak members? If not, whose fair, tenderly loved daughters are to be taken? Let the tolerationists answer. Will they give their own? Will they have the effrontery to ask for yours or mine? Moreover, the segregated or tolerated colony of vice is a necessary adjunct of the White Slave Trade. It is the market place of the traffic. Where else can its victims be disposed of? Where can they be hidden or held and exploited? In all my experience in connection with this traffic, I have never known slavers to take or to seek to dispose of a single victim anywhere but in a City where vice was tolerated. Suppress the market and you destroy the traffic, or make it impossible!

The reader will find many reliable suggestions in the body of this book. It may be equally profitable, however, to enumerate for emphasis, the following:

Legislation may from time to time be found to be necessary and should be sought. And no reform legislation will be more easily obtained.

Punitive effort is not only defensible but necessary. Only the fear of punishment will deter procurers or procuresses, or "cadets" or the hardened "madames" who are keepers of dens of infamy. They are not entitled to consideration at the hands of society. They

ought to be relentlessly pursued and prosecuted in the interests alike of social welfare and for the sake of those whom they have so cold-bloodedly victimized, and in many cases procure and sell and hold as slaves.

Moreover, as every one experienced in direct dealing with those who have for any reason been led to make commerce of sex, have said over their signature, it is only when the law is being enforced rigorously against them that there is any use offering refuge to these wretched girls. It is only when in sore trouble that they are open to the ministry of mercy. Experience almost uniformly demonstrates this.

But *Redemptive* effort should always accompany punitive effort. The hearts of all true followers of Jesus should yearn to rescue and restore and save the women —and the men— of the underworld. Whether they have gone involuntarily or under the coercion of cunning or force, we must open to them the door of hope and extend to them the hand of help and deliverance.

To this end, there ought to be in every city or district some house of refuge whose door is ever open to the penitent Magdalene, whether her sin has been secret or open.

Moreover, there ought to be in every Province or State some institution under Christian care, to which the impenitent can be sent under the authority of law, and given a chance under fair conditions to get free from the bondage of the life of vice.

But *Preventive* effort is more important than either Punitive or Redemptive. This needs no arguing.

What can we do to prevent the daughters of the United States and Canada or other nations living among us,

getting into the life of shame? That is the question of questions in this connection.

The following suggestions are offered:

(1) It would seem that while something is being done, more is required by the immigration authorities in discovering and *bringing to justice those engaged in victimizing girls of other nations,* and bringing them into the States or Canada, for immoral purposes. A constant agitation should be kept up, with this end in view.

(2) Let preachers, pressmen, teachers, parents, and moral reformers persistently *proclaim the single standard* of morals—holding the man equally with the woman responsible in all cases of social vice, whether open or secret. For every fallen woman there is at least one "fallen man." Why ostracize the one and continue to honor the other?

(3) *Warn women and girls* of the perils to which the young are exposed. Most victims are utterly ignorant of danger. The pulpit, the platform, and the press may and ought to lead in sounding the note of warning. Literature like this should reach every home.

(4) In every large City or industrial centre, *Travellers' Aid Work* should be systematically and faithfully done. It should be made impossible for any lone girl to arrive at any city railway station or on any wharf without being offered the protection and guidance of a sister woman recognizable by her costume or badge.

(5) Christian and social service workers in every city should make up and advertise a list of inspected and *safe and comfortable boarding houses* for girls and women wage-earners. This is vital.

(6) Though it may be difficult and delicate and often unpleasant work it is becoming absolutely essential that *the young* of both sexes be *instructed in the purpose and problems and perils of sex,* including information as to the awful penalty nature imposes, in the form of social diseases, such as syphilis and gonorrhoea, well designated the Black Plague, upon those who violate her laws of sex, and not only upon the guilty, but upon the innocent and pure with whom these guilty afterwards wed.

(7) To give any sort of general effect to these suggestions, *organization is essential.* What is everybody's business is nobody's business and will not be done.

In every center therefore there should be a Committee or Society for promoting this work.

May Mr. Roe's court-proven information and practical suggestions be owned and blessed of God to the saving of countless tenderly loved mothers' daughters and to the promotion of purity among the men and boys of this new world and thus share in hastening the day of the universal rule of Him who alone is truly pure.

J. G. SHEARER.

Toronto, Canada, March 1st, 1911.

Horror of The White Slave Traffic

CHAPTER I.

HOME, SWEET HOME.

The heart-rending story of Mildred C.—At the Mercy of a Brutal Fiend—The Chain that Binds them—"Onward Christian Soldiers"—"For God's Sake come and get me"—Mildred's Own Story—The Elopement—The Broken Marriage Promise—A Prisoner in a Vile Resort—In the Grip of the Law.

Mid pleasures and palaces tho' we may roam,
Be it ever so humble, there's no place like home.
A charm from the skies seems to hallow us there,
Which seek thro' the world, is ne'er met with elsewhere.
Home, home, sweet, sweet home,
There's no place like home.

There's no place like home. These were the words the quivering, feverish lips tried to form, but the faltering voice chocked them into inaudible sobs. Yes, she would try to sing and try not to cry, for she must not cry. She had been forbidden to cry again. That old song makes me so homesick, she whispered to herself. Then half forgetting—she cried almost aloud—Oh, God, why don't they come and get me. This piteous appeal was made by Mildred Clark, as she sat with arms upon a little dressing table resting her head upon her hands and peering into the mirror in front of her. Mildred presented a pathetic picture. The once full round pretty face was shallow and drawn. She was sitting on a little mahogany stool with her right leg resting over her left knee. The afternoon was drawing on and she had just arisen and was preparing to dress. Clothed in soft, filmy

lingerie, silk stockings and satin bedroom slippers she had the appearance of a girl living in luxury and happiness. But the mirror told her a different story. Surrounded with a certain air of luxury perhaps, she was anything but happy. As she gazed at herself in the mirror she could hardly believe her eyes. Was that the same Mildred Clark who just a short time before reached her seventeenth birthday? Why she looked so much older that in her surprise and dismay she dropped the black stick with which she was penciling her eyebrows and nearly knocked the rouge and paint boxes off the dressing table. She had been humming to herself the good old tune familiar to all of us, Home, Sweet Home, and it was at this moment that she choked and sobbed, and cried out "Oh, God, why don't they come and get me." Moaning these words she sat motionless and apparently gazing upon herself in the glass she stared unconsciously into the past. Before her eyes came the vision of home. She looked back to the days of yore—to the days when she experienced real happiness. She saw the face of her loving father and felt once more the kindly hand of her tender mother. Then, as she looked, she saw those other things that went to make for happiness in childhood; there was the sitting room in the old homestead; she saw the big log burning in the fireplace and her brothers and sisters playing near the fire. Then she recalled her childish innocence; the thought touched her heart and cold perspiration came out on her painted cheeks, tears rushed from her eyes and in utter shame she buried her face in her naked arms.

Just how long this child, for Mildred was still but a child, remained in this position is not recorded. She had cried herself to sleep. To her it seemed only a few minutes, yet the autumn darkness was gloomily creeping into the room when suddenly the girl was awakened with an awful jerk upon her shoulder. In fact she was pulled over the little stool and fell sprawling upon the floor.

"In the devil's name what's the matter with you—why ain't you down stairs with the rest of the girls—crying again eh?"

screeched a large blond woman wearing a bright red kimona.

"Didn't I tell you last time, if I caught you whimpering around here again, I'll lick you to pieces," continued the woman.

"Oh, 'Miss Maud', please don't whip me. I didn't mean anything, really I didn't," moaned the girl trying to rise from the floor.

Miss Maud snatched the girl from the floor and held her at arm's length, eyeing her cautiously, finally she said:

"Look here, I'll bet you have been trying to sneak another letter out to your folks. Say, if you have, I'll have Clarence tend to you right this time. No more of that monkey business around this house."

Mildred sobbed out, "No, I haven't, Miss Maud. I was just so tired that I fell asleep again after I got up."

"So tired," echoed the woman, "why, didn't you go to bed at five thirty this morning—what more do you want? Now you get dressed quick and get down stairs. How do you think we're going to make any money with you laying around your room all day?"

With this parting shot the woman released her hold on the girl and went out slamming the door.

Mildred sank into a chair limp and weak.

"My Father in Heaven," she whispered, "what have I done to deserve this horrible punishment?"

For a moment she sat motionless. Then again she remembered home. Biting her lips to keep back the sobs she clenched her hands and muttered, "I am going to do it if they kill me. I shall be more careful and write just a short letter home, and if I can't get it out any other way, I shall throw it out of the window."

Hurriedly Mildred put on a gown and ran down stairs.

It was an hour later. A young girl was tiptoeing noiselessly into the room of one of the older and trusted girls in the house. Quickly a drawer was opened. A sheet of pink writing paper, an envelope and a stamp were taken, and stealthily the girl

slipped out of the room. Hurrying into her room she sat in a corner near the window and quickly wrote a letter.

AT THE MERCY OF A BRUTAL FIEND.

"Hey there kid, what you doing?" were the gruff words that greeted the frightened girl as the door was slammed back with a thud against the wall. Mildred for a moment was horror stricken. She tried to tuck the letter in the bosom of her gown, but was foiled in the attempt. The person who had come into her room so unceremoniously ran toward her and grasping her wrist tightly he jerked the letter from its hiding place.

"Oh, trying some more of your tricks, eh?" he almost shouted in her ear. "I'll teach you a lesson this time you won't forget for a while."

As he said those words he struck her in the face and with the next blow the girl fell to the floor. Not content, this villain began kicking her on the body until Mildred, screaming with pain, held up one hand piteously and pleaded for her life.

"Oh, Clarence please, please don't kill me. I will never, never try to write another letter home again."

Clarence stood motionless, his brows were knitted together and the disappearing lines in his low forehead and dark face showed that his anger was subsiding. In his thin, bony fingers he held the letter. He glanced it over and then tore it into pieces.

"You little rat, get up," he snapped at the girl.

Mildred, sore and weak, was lying on her side. Slowly by catching hold of a chair she pulled herself to her knees. The poor girl was in agony. The blows and kicks had bruised her, but, worse, her heart seemed to burst. Her last hope for liberty was gone. She realized now she would be watched so closely that she would be a slave forever.

As she looked up into the angry face before her, hoping against hope, that some touch of pity would lighten the countenance of her tormentor, Clarence put his hand in his pocket and drew out the finger of a woman.

"Look here," he said, "this is the finger of the last one who tried to get away. You know what that means, don't you? Well, that's what happens to girls who snitch on us."

Mildred drew back in fright. The thought almost crazed her. The thought of a dead girl some place—and that was her finger dangling before her face.

"It scares you, does it?" jeered the young fellow. "Well, take the tip. I have told you for the last time. Don't write any more letters unless I tell you what to write, and I'll do the mailing of the letters myself."

Of course she knew that the letters would never be mailed, and what was the use of writing if she had to give them to him only to be destroyed.

At length Mildred had staggered to her feet.

The sight of the human finger hanging on a cord sickened her, yet, she summoned all the strength she had left. She tried to speak, but she could not.

By this time Clarence was pacing up and down the room. A human man, with red blood in his veins, would have felt some pangs of remorse, but Clarence belonged to a class that knew not remorse.

"See here," he finally blurted forth, "you are spending too much time in your room crying and thinking about home. Better forget it and get to work. I want some money. I need it. You had better give me ten dollars right now."

"Why Clarence, you know I haven't a penny," answered the girl.

"Well," he replied, "you know where you can get it from, you can get it from Maud."

THE CHAIN THAT BINDS THEM.

She looked at him for a moment and then said, "Yes, I can get it from Maud, but that will put me deeper in debt, and you know I can't leave as long as I am in debt."

Clarence was evidently still thinking about the letter for he said, "Who were you writing to?"

She answered, "I was writing to mother."

"You better give me that money or I'll tell Maud I caught you writing another letter home," said Clarence, "and if you don't get it from her, I will get it from her, and you will have to pay it back."

For an instant she forgot herself and a flash of anger was in her eyes, as she retorted:

"You won't either, because I won't pay it back."

Again he flew into rage. In an instant a knife was in his hand, and he raised it in a threatening manner. "Are you going to get that ten dollars for me," he yelled. Mildred, brave beyond caution, replied, "No, I am not."

Clarence made a lunge toward her with the knife in his hand. The girl grappled with him in a vain endeavor to overpower him. The aim of the knife went wild, and as she tried to catch his hand she was cut in the thumb, and when she saw the blood she fainted.

The afternoon passed on, and night had come.

"ONWARD, CHRISTIAN SOLDIERS."

That same night will long be remembered by the denizens of the "red light" district in Chicago. It was a night of great excitement.

It so happened that for several weeks a well known evangelist, "Gypsy Smith," had been preaching in Chicago, and holding mammoth revival meetings. He had announced that he would march that night after his meeting through the district of shame and misery. Great preparations had been made.

Thousands joined in the line of march. Women and men were in carriages and walking. Boys and girls carried great banners. Never before was there such a throng in the notorious streets of vice.

In the distance the music of a band was heard. Nearer and nearer it came. The marchers were singing, "Onward Christian Soldiers Marching as to War, with the Cross of Jesus going on before."

THE FIRST MEETING.

The white slave trader, skilled in the arts and wiles of flattery, accosting a young girl on the street.

THE SECOND MEETING—SHE KNOWS NOT THE DANGEROUS TRAP BEING SET FOR HER.

The smooth tongued villain tells of his affection and undying love for her. He paints a beautiful picture of how happy they will be. She is enraptured and promises to meet him and go to dinner with him.

Never before had such consternation seized the keepers and inmates of the vice resorts. Frenzied women fell on their knees, excited girls rushed to the windows.

On came the slowly moving mass. Now singing, "Nearer my God to Thee."

Mildred stood in the darkness of her room peering out upon the marchers. Now she saw a large man uncover his head. He kneeled in prayer. The marchers stopped. The singing ceased. It was Gypsy Smith. His clear voice rang out in the still night air. "Father if there are lost ones in these houses tonight, O that they may have faith and courage and seek Thee," were the closing words. Mildred saw his dark eyes glisten in the light of the street lamps. His black mustache and hair told her that he was a determined man. His frank open countenance lulled her into faith and security.

He could help her. She would call to him. But before she could muster up the courage he had started to march on.

She would call anyway. Still smarting from the wounds she had received in the afternoon, she became frantic. In utter abandon she forgot fear. Quickly she opened the window and yelled: "For God's sake come and get me!"

"FOR GOD'S SAKE, COME AND GET ME."

People in the street heard the cry for help.

A reporter in the crowd rushed into the house, up the stairs and into the room.

Breathless he said: "What's the matter little girl?"

"Oh take me away from here," Mildred cried.

"You want to leave here?" he said.

Overcome with excitement Mildred fell into a chair and whispered, "Yes."

The reporter answered firmly, "I will take you out. Where are your clothes?"

"They are locked up, and I can't get them," the girl murmured.

The reporter called up two city detectives, Sergeant Howe,

and Officer Payne. They came to the rescue. The officer threw his coat around the girl, took her out into the street and once more she was free.

Gypsy Smith's parade saved at least this girl. Although he was roundly censured both before and after the parade for calling attention in so dramatic a fashion to the underworld, yet there were several girls who escaped from their captors that night as did Mildred.

A little French girl imported to this country and held as a slave in a vice resort rushed out and was protected by the marchers. A coat was put around her and she was placed in a carriage of one of the good church folk in the parade, taken home with them and afterwards sent to relatives in Joliet, Illinois.

So whatever the ill effects of the parade, it certainly did some good, just how much can never be recorded.

The officers who rescued Mildred that night took her to a good respectable family who befriended her until arrangements could be made to send her home. These people brought the facts in the case to Attorney John McCabe, and he sent the case to the office of Clifford G. Roe, which is established for the purpose of fighting the traffic in girls in Chicago.

Detectives from Mr. Roe's office soon caught Clarence Gentry, but Maud, the keeper of the resort, escaped from the city and has never been found.

Clarence Gentry was tried upon the charge of pandering by a jury in the Criminal Court Building in the early part of January, 1910. Judge Judson Going presided at the hearing.

Mildred was called upon to testify, and this is the story she told in the court room.

MILDRED'S OWN STORY.

"My name is —— ——, but the name I am known by here is Mildred Clark. I am living on Jackson boulevard near Ogden avenue, where I am staying with friends. I was employed in a store down town until lately.

"When I met Clarence Gentry I was staying with friends in Nashville, Tennessee. My parents had moved away from Nashville to a town about fifty miles distant.

"It was on the 15th of July, 1909, I met Clarence. Well, I met him and he asked how I was getting along, and if I was working. Then I went out to the swimming pool with him, and after I knew him three or four days, he asked me, 'did I want to get married,' and I told him, 'Yes.'

THE ELOPEMENT.

"Then after that we talked about getting married and he said he would bring me to Chicago and marry me. So in about a week or ten days after I first met him we eloped to Chicago. I remember well it was on Saturday, and I think it was the 24th of July. We left Nashville at 8:30 in the evening, and sat up all the way in a day coach, and got into Chicago about 9:30 the next morning. Of course Clarence bought the tickets.

"Well, you know, when we got on the train, we talked about coming here to Chicago, and renting a small house. That is what he said; we would rent a small house, but then he said there were no small houses to rent, they were all flats, and then he talked about how happy we would be and about his marrying me. He had never said anything out of the way to me, and had always been proper and nice.

"When we reached Chicago we didn't get off—you know at the main station. We got off at some station out a distance. We got on a street car and rode for a while and then we got off the street car.

"Clarence said he would take me to a hotel until he could get a flat.

"He took me to —— Armour avenue, and of course I was a stranger and thought it was a hotel. At the door, a maid, a colored woman met us. She said she would assign a room to us. So I followed her up into the room. The maid took me up, and Clarence told me he was going to stop downstairs for a while."

Question by Prosecuting Attorney: "Did you know anything about what sort of a place this was when you went there?"

Answer: "No, sir, I thought it was a hotel. I thought of course we were going to be married right away. The maid, you know, asked: 'Did I want some breakfast?' and I told her 'I didn't.'

"I stayed in the room about two hours by myself, and I was just beginning to worry about Clarence staying away from me so long. I was crying. I never had been away so far from my people before.

"Then a woman came up, and she told me she was going to take me to another hotel as they were filled up at this place. All this time I saw nothing whatever out of the way to arouse my suspicions.

"Clarence was down stairs still and he told me this woman would go with me, and then he said he would come along later.

"I went with her then, and the woman said she was going to send for Maud, she hadn't got up yet, and so they awakened her—Maud—and she came down and asked me how old I was. I told her I was sixteen. I thought maybe she believed I was too young to get married. I was seated in the parlor, and in about twenty-five minutes Clarence came down to this place.

THE BROKEN MARRIAGE PROMISE.

"I turned to him and said, 'Are we going to get married?'

"Maud was there when I asked him that and she laughed. I don't know why she laughed. Then Clarence petted me but I wouldn't let him. There was a couch around here—it is what you call a cozy corner. I wouldn't let him pet me before her, and he started to hug me, and put his arms around me, and I pushed his arms away, and he got to talking. I don't know just what we said, but then, you know, he told me that he was in a little trouble with the 'mugs,' that is with the policemen, that is what he called them, 'mugs,' so he says whatever you do, don't mention my name. He said, 'If they ask you who you

came up with, you tell them you came up alone, and tell them you are twenty-three years old.'

"Maud was there all this time. She says, 'Well,' she says; she didn't call him his name, she called him something else, I believe she called him Phil, Phil, yes, that is it. 'Phil,' she says, let us—let us see just how it was she said it—I don't remember just what she said, but, she talked to me about my age, and she says, 'I am afraid I will get into trouble.' He says, 'There is no danger of you getting into trouble; this has been done before.' So, I don't know just exactly what it was she said, but he told me then not to say anything to the policemen about his being there.

"She told me everything to tell them—you know she drilled me, told me what to say. She told me to say I was twenty-two, that is to the policemen, she called them 'mugs.'

"She said for me to tell them that I was from Uniontown, Pennsylvania, then she said, 'No, you cannot tell them that,— they can tell,— they can tell you are a Southern girl.'

"Then she told me to tell that I came from Tennessee, but you can tell them you are not from Nashville, you can tell them you are from Chattanooga, and well, you might tell them you went to Nashville when you were quite young.'

"Both Clarence and Maud were very particular about the age part. Maud told me four or five times not to make any mistake.

"I didn't know what they were asking these questions for. They just told me to answer my questions, and then they would cross question me and I thought it had something to do with my marriage to Clarence.

"After I had been in there nine or ten hours Clarence asked me, 'Did I have any money to buy a license, a marriage license?'

"I told him, 'No, I didn't, that I didn't have any money with me.'

"Well, he took me upstairs, and showed me where I would have to go, and took my suit case—I had two suit cases.

"I said to him, 'Clarence, if you don't mean to marry me, won't you give me enough money to get home?'

"He said, 'You ought to be satisfied. I brought you up here, and I put you in the best house on the line'—I didn't know what he meant.

"Then he says, 'If you were a little bit better looking I would take you to another house.' "

Here Mildred stopped. She stared wildly at the State Prosecutor. She seemed to be in a trance.

"What else," the attorney asked.

"Oh, I can't go on, I can't bear to even think of it. The thought of it haunts me in my sleep."

She seemed terror striken. Her eyes closed as though she would faint. There was a long pause. The court room was still as death. A glass of water was brought to her and at length she regained her composure and resumed her narrative.

"Yes—Yes," she again halted; stammered, and then sort of disconnectedly continued.

"We went on upstairs and he says,—'Well,' he says—you know—'I would have to go with the men.' I didn't just realize what he meant. But I was beginning to be frightened. Something told me I had been fooled. I felt dizzy, and he gave me something to drink and I fell asleep.

PRISONER IN A VILE RESORT.

"It was nine or ten hours after I got to this place that I realized I was really a prisoner in a bad house.

"They had taken my clothes and locked them up and they made me put on a short dress. I cried and told Maud that my Mamma was ill and I must go home. And she says, 'You cannot go home; you haven't got enough money.' I told her that if she would let me go I would get home some way.

"She said 'no, she didn't do business that way.'

"Then she told me what I must tell the police or anybody that asked about me. I was scared into submission. I was afraid.

"About seven o'clock a policeman came there. Mr. Duffy.

"First he asked me, he says, 'What is your name?'

"I told him my name was Agnes Sims.

"He says, 'Is that your right name?'

"I says, 'Yes, sir.'

"They told me there in the house to say that. They told me to tell him that Agnes Sims is my right name, but they told me also that I should go under the name of Mildred Clark.

"Then he asked me, 'Where are you from?'

"I says, 'I am from Tennessee,' and he said, 'What part?' and I told him.

" 'Where were you born,' he says.

"I answered, 'I was born in Chattanooga, but I went to Nashville when I was quite young.'

"And then he asked me how old I was two or three times, and I told him I was twenty-two.

"He says, 'when were you born,' and I answered that I didn't know.

"He said to me, 'Have you ever sported before?'

"I asked him what that meant.

"He asked me, 'Had I ever been in a house of prostitution?'

"I told him 'No, that I hadn't.'

"He says, 'Did you come to Chicago alone?'

"I hesitated for a minute, then I remembered what they told me to say, and I says, 'Yes sir.'

"Then I was there for fourteen weeks. I tried to get out but I couldn't.

"Several times when Miss Manley, the deaconess came to see us girls I wanted to tell her to help me. She was so kind and good, but they watched me like a cat does a mouse. They always stayed right in the room when any missionary was around. I didn't dare to ask for help. What could she do. If I did tell she would have to go for help for they would fight her, and while she was gone they would kill me or sneak me off to some other place. I have heard them tell about what happens and it's awful. I wanted to get out of there, but I was afraid they

would kill me because Clarence told me if I ever tried to get out of there he would kill me."

Then the girl told of how Clarence had beaten her, and how he had shown her the finger of the dead woman, and how he had cut her and whipped her when he discovered her writing letters home. She closed her narrative in the court room by telling of her thrilling escape. She told how she was threatened after she gained freedom. How it was necessary for the lawyers and officers to move her from one home to another to escape danger. She said "after I was free I went to work in a store while I was waiting for the trial to come up. They had traced me to where I was staying and followed me to work. I was staying with very respectable people then, of course. Right in the store a fellow came up to me. I was frightened to death. He showed me a knife or stiletto when no one was looking. He says, 'I don't want you to snitch on Clarence in court, and you better not if you value your life.'

IN THE GRIP OF THE LAW.

"Clarence was then arrested and waiting his trial.

"I was so frightened when he left I went right home to where I was staying and they have guarded me ever since up to this very day."

Her testimony was ended. The people in the crowded court room moved restlessly in their seats, and the next witness was called to the stand.

A pathetic feature of the trial was the introduction of the old family bible that belonged to Mildred's parents. In the center between the old and new testaments was written an account of the marriages, births and deaths in the family. Among them it said:

"Albert ——— was married to Sadie W.———, October the 2nd, 1881.

"Mildred was born October the 25th, 1892.

"Infant girl of Albert and Sadie ———."

The trial at last was ended, and Mildred was sent to her home

in Tennessee. Clarence Gentry was found guilty of pandering and sentenced January 28, 1910, to serve a sentence of six months in the House of Correction and pay a fine of three hundred dollars and costs.

The fiend who had misled a girl, gained her confidence by a promise of marriage, lured her away from friends and relatives and then cold bloodedly and deliberately had sold her body and soul for a few paltry dollars had been found guilty and punished under the law. The penalty is far too light. The law is good, but the punishment should be more severe.

Let us have the punishment for pandering and procuring in every state, in every nation from at least two years to life imprisonment in the penitentiary, and then men like Gentry can be put away where they never can wreck the lives of our daughters.

CHAPTER II.

THE PRODIGAL DAUGHTER.

The Lost is Found—Mildred returns from the house of bondage and joy and happiness reign in the Old Homestead—Gossiping Neighbors—The Scarlet Letter—Shunned by all—The "Christian" spirit in Church—The Sermon—The hypocrisy of the Social World.

A big log was burning in the fireplace and before the fire playing with her brothers and sisters was Mildred. The daughter who was lost was found. Yes, the prodigal daughter has returned. Mildred, radiant with joy, the rosy glow of happiness upon her cheeks, has realized her dream of yesterday.

There is rejoicing in the old ———— homestead. The daughter who has made a mistake is forgiven. Once more the family circle is complete, and the heart-aches and sorrows are gone, and instead the pulse of each member of the family beats in magnificent rythm and harmony.

But how about the world outside this home,—how will it receive Mildred? The neighbors have gossiped about her disappearance. They have consoled the parents and have called often to offer their sympathy. Then the daughter suddenly appeared in a far off city. Scandal was associated with her name and the newspapers heralded the horrible details of a court trial in which she was the principal witness. These same neighbors were shocked to learn that Mildred had been in a house of shame.

The town folk recall her girlish flirtations and every little foolish act she ever committed. She must be a wayward girl or she would not have eloped with a man she had scarcely known before. They know she has been a bad girl and now she is not fit for their children to associate with. As she passes out into the streets fingers of scorn are pointed at her. In the minds of her acquaintances the scarlet letter of sin is imprinted upon her

breast forever and instead of receiving her with open arms they would kick her into the gutter. The doors of their homes are shut to her, and she is not invited to the parties and sociables.

One day, Mildred, who had quite recovered her health, went to church. On the way she met a girl friend and former playmate, and on the impulse of the moment Mildred called out a greeting. The girl who had been her friend turned away her head and did not speak. Mildred's proud heart throbbed as though it would break, and for a moment she stood still wondering whether she ought to go to church. If her girl friends considered her too vile to speak to, how would she be received at the church.

Again, slowly, with downcast head she wandered on and finally she came to the church door. She hesitated, then with renewed courage, she went inside. The choir was singing, "Jesus Lover of My Soul, Let Me to Thy Bosom Fly," as Mildred entered and slipped quietly into a seat near the back. Several persons turned and glared at her. She felt a cold chill and it seemed to her that she would turn to stone for she knew the meaning of the frigid faces about her. These people were wondering, doubtless, what business a woman of the under world had in their midst.

The choir had finished and the congregation was seated. Mildred with bowed head mentally prayed, "Oh Jesus lover of my soul, let me to thy bosom fly. Forsaken by friends and alone, give me peace. Forgive my sins and those who have sinned against me. Make me pure again. Help me that I may be forgiven by those who know me—" and then the prayer was broken off for the minister had arisen and began the opening words of his sermon.

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, bring forth the best robe, for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

THE HOME-COMING OF THE PRODIGAL SON.

"My text," said the minister, "from St. Luke, the fifteenth chapter, twenty-first, part of the twenty-second and twenty-fourth verses, tells of the homecoming of the prodigal son. Many, many stories of the prodigal sons of today could be told. The spirit of charity and forgiveness, which should begin at home, is paramount in some of these stories, in others it is not.

"Let us go back a step and see who is responsible for the wayward child. Is it the parents forgetful of their duty? Is it unfortunate companionship which surrounds the boy or the girl with vicious influences?

"The highest duty parents owe to the world in which they live is the proper rearing of their children. So many are neglectful of this duty and again many misunderstand and misinterpret this duty.

"In a certain city, a well-to-do father conceived the idea that boys must and will sow their wild oats. Therefore, one day he decided to take his son into his confidence and give him some 'advice.' The father told his son that he was now growing into manhood, and would be invited perhaps by his young men companions to go about town and into places where he would be subjected to the wiles and charms of women.

"'Now my son,' said this father, 'I want you to get started right. If you go to such places, and I suppose you will, lest you happen to get into low, cheap places full of vile diseases I want you to take this card and go to this address, and no place else, and everything will be charged to me, and I shall settle the bills.'

"The son did as he was bidden, and in time he became sick, diseased and a worthless degenerate. Oh, father, what a mess of venereal pottage you stirred up for that son!

"Fathers and mothers it is high time in these days of enlightenment to learn that ignorance is not innocence. That father was ignorant of true conditions in life. Had that father taken the trouble to read medical journals and pamphlets issued free by all the various purity societies, as the American Federa-

tion of Sex Hygiene of New York City, or the State Board of Health of Indiana and other states he would have saved his boy a sad, worthless career. Yes, he would have learned too, that the luxuriously furnished places are just as dangerous as the low hovels.

"Not all parents are so unwise as was the father of this boy. But most of them seem to think that it is quite the usual thing for boys to have their fling, and sow their wild oats. This erroneous idea has cost the lives of thousands upon thousands; it has caused at least eighty per cent of our men and boys to be diseased; it has caused blindness, insanity and many incurable maladies; it has ruined the lives of wives and mothers; and it is causing weaker and weaker generations.

"Yet indulgent father and kind and loving mother that is not all.

"What are you doing for the girls who sow their wild oats? The prodigal son comes home. He that has committed all the sins against God and man, and the father bids the servants to 'bring hither the fatted calf, and kill it; let us eat, and be merry.' Yes, the son is received with open arms and all is forgiven.

THE RETURN OF THE PRODIGAL DAUGHTER.

"But how about the prodigal daughter? The girl who has made just a few little mistakes; sinned once perhaps, what happens when she comes home? Is she received with open arms; is the best robe brought forth by the servants and put upon her; is a ring put on her hand and the fatted calf killed?

"No! she is brought into the house through the back door lest the neighbors should see her return. Her sins are not forgiven ofttimes. Her past follies are cast up to her every day. She is taunted until she becomes broken in heart and downcast in spirit.

"Why?"

Then there was a long pause as though the minister was waiting for some one in the congregation to reply. It was a dramatic climax.

"I shall tell you why," at length the minister continued, "because you parents, you men and women have set up two standards of morals for your children. I say there should be but one standard of morals, the same for the boys as for the girls. To bring about this single standard of morals, this higher, nobler and grander ideal in life, parents must assume a better viewpoint.

"It seems sometimes that people have become money mad. Everything is money. Our idol is money. We worship it. We say that we are a God loving and a God fearing people, that we worship the one God, and yet my good people, how often do we fall down upon our knees and worship at the shrine of Money.

"We say to our boys; get there; too often it is said, get the money, and too often these boys do not care how they get it. The whole idea is wrong. Do not put money at the pinnacle as the goal to strive for, but put there instead, honor, character and fair dealings; put there also at the very topmost place the purity of the home. The nation which does not honor and respect the chastity and purity of its daughters and the son who is true, clean and incorrupt, will surely fall as did Rome.

"We have all inherited a mistaken idea of our forefathers. They have taught us to hide social evils, to clothe in mystery the things that all young folks should know of life. It is to unveil that mystery, the uncontrollable desire to know, to learn the supposed secrets of man and woman that more often than not leads boys and girls astray.

FALSE MODESTY MUST BE CAST ASIDE.

"A new era has come. An era of frankness and truthfulness. No longer are the old fashioned theories in vogue. We have learned that the old ideas were hypocritical. They would have us affect innocence and false modesty. Now false modesty has been cast aside and fathers and mothers are beginning to do their duty to their children. Father, take your boy into your confidence. Not as the well-to-do father did, but in a clean, wholesome, pure way. Explain life, and its beautiful develop-

ment. Your boy will then respect his sister and the neighbor's daughter. Mother, take your daughter into your confidence at the fireside. Tell of those holy, simple, real things that she will know sooner or later.

"There is a time in every young girl's life, when she is being transformed from girlhood to young womanhood, that is most important to her future. New thoughts and emotions are awakened. New sensations and feelings are developed. Then it is that the girl needs and deserves the confiding careful mother. Then is the opportune time for the mother to sit down and explain life and its wonderful beauty and sweetness.

"Yes, fathers and mothers tell your children in the right way. Do not deceive, but give genuine knowledge to your children, then they will not seek it from the neighbor's boy or girl, and from whom they get false knowledge nearly every time.

"Mothers be more charitable to your daughters when they go wrong and fall, for your false ideas, prudery and hypocrisy has doubtless been the cause.

"Friends, give the girl a fair and square deal. Give her an equal chance with the boys, and may the spirit of forgiveness abide in your hearts for the prodigal daughter as well as the son."

The sermon was finished.

Mildred had sat almost motionless. Now and then her eyes filled with tears.

THE TRUE SPIRIT OF FORGIVENESS.

Soon the services were over. Friends and neighbors who had been cool and distant to Mildred were touched by the sermon. They gathered about this prodigal daughter and the true spirit of forgiveness and charity filled her heart with joy.

Just as Mildred's mistakes were from that day forth overlooked by her townsfolks, so the spirit of benevolence and good will was bestowed upon another prodigal daughter in February, 1911, as the following letter will show:

"Chicago, Ill., Feb. 26, 1911.

Mr. Clifford G. Roe, Ashland Block, City.

Dear Sir: I feel as if it is my duty to write to you and thank you for your services to me.

I certainly had quite a siege of it while at the Annex, but I guess everyone has to have an experience of this world sooner or later, and I have had mine while I am young, so I guess it is not due for the second time.

I am not working yet, but I can sincerely say I am feeling very contented at home. I have found my old friends, that I thought would look down on me for what I have done, have overlooked it.

I cannot say just how soon I will be able to carry out the divorce proceedings, but I know I will not feel contented until I am separated from him.

Give detectives Bell and Kinder my best regards, and say for me that there will be no more wrong doings on my part.

So with best regards and wishing you the best of luck, I remain, as ever,

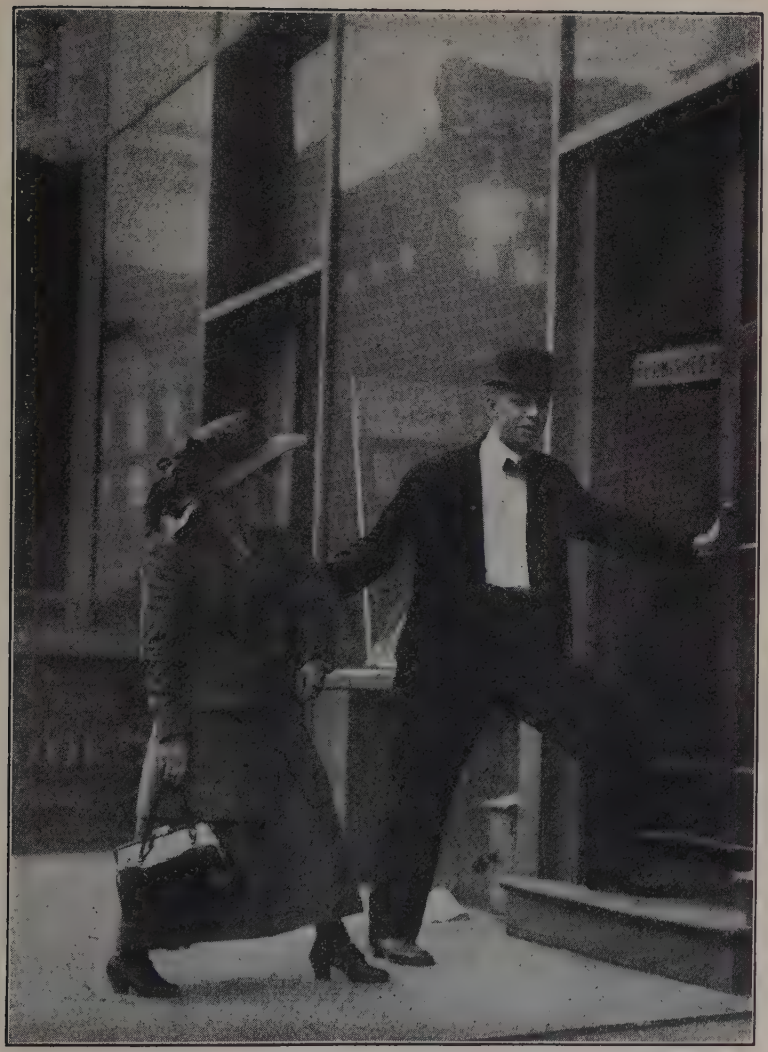
Your friend, HAZEL."

This letter, of course, must be explained. You are quite likely wondering what happened to Hazel, and why does she mention a divorce.

Hazel, another prodigal daughter, lived in the City of Chicago. At the age of fifteen years she married. A fine little boy was born to her, and at the time the above letter was written the baby was twenty months old. At the age of seventeen Hazel claims her husband caused her to become a woman of the underworld. Finally this husband was arrested for contributing to the delinquency and dependency of the little son. The evidence given before Judge John R. Newcomer proved conclusively that the husband had collected a part of the mother's earnings in a house of ill fame at number — Armour Avenue. Even Blanche ——, the Madam of the resort, where the child-mother was kept came forth with a receipt for five dollars signed upon one occasion by Walter the father and husband.

Hazel was rescued from the resort and placed in the Annex, a dormitory adjacent to the Harrison Street Municipal Court, pending the trial. The baby was cared for by the girl's mother and sister. Walter was found guilty by the court, February twenty-third, 1911.

The letter explains that Hazel had gone back home and she



THE THIRD STEP—DRUGGED AND LED TO HER RUIN.

Having taken the drugged potion she is now incapable of self-control and is easily led to her ruin. Awaking she will find herself an inmate of a house of shame.

HAVE YOU A GIRL TO SPARE?

Sixty Thousand White Slaves die every year. The Vice Resorts cannot run without this number is replaced annually. Are you willing to give your daughter to keep up this terrible business?

rejoices that her old friends have not looked down upon her, but have received her with kindness.

Quite in contrast was the homecoming of another prodigal daughter with whom Hazel became acquainted in the Annex.

A few days prior to the conviction of Walter, on February fifteenth, Floyd Williams, and Richard Nugent were tried in the court where Judge Isadore Himes presided.

Williams was sentenced to the work house for a period of six months, and also to pay a fine of three hundred dollars and costs for the crime of pandering, which means white slave procuring.

Nugent who aided Williams in procuring a Michigan girl, Fannie, by name, was fined fifty dollars and costs under the charge of committing a crime against public morals.

This is the history of the case:

FANNIE FALLS AMONG THE WHITE SLAVE TRADERS

Fannie had left her home town in Michigan and had gone to St. Joseph, which is just across the end of Lake Michigan from Chicago. Floyd Williams had met her in St. Joe, as the place is familiarly called and a correspondence had resulted. Finally the girl was induced by Williams to come to Chicago.

The scene was shifted. Down a Chicago street came the girl guided by her new friend Floyd Williams, and behind trailed Richard Nugent carrying her suit case and valise. The street was West Madison Street, and the place stopped at was one of the many flats and apartments of ill repute which line both sides of certain portions of this street. Up the stairs they went in full sight of all the passersby and right in the daytime. The door was opened and as it closed upon Fannie she became an inmate in a resort of vice.

Blonde ——, the keeper of this resort, talked with the boys out of Fannie's hearing, and then she turned to the girl and asked her age. Fannie answered that she was eighteen years old.

"Then," said Fannie, "she took me into another room and told me this was a sporting house and asked me if I had ever

been in a house of that kind before. I told her no, I had never been in such a place before.

"You look younger than eighteen," said the woman, "and you must tell the police officers when they come here that you have been in a house of ill fame on Curtis Street."

The girl was kept and later when Officers Burns and Sheehan came to this place to seek out new girls they questioned Fannie and asked who brought her there. The girl told them the truth and she was taken out by the detectives, and her young procurers were arrested.

After the convictions of these white slave traders the next question, as always, was what shall be done with the girl?

Sometimes the girls rescued from bondage are ashamed to go back home, and in other cases they are too diseased to be allowed immediate freedom.

In this case Fannie wanted to go back home.

The detectives took Fannie over to the Annex where Hazel was then staying.

Before this Miss Kate Jane Adams, Secretary to LeRoy T. Steward, General Superintendent of Police, caused an examination of the girl to be made by the City Physician. It was found that the girl certainly needed a mother's care and attention. Therefore, on the 18th day of February in company with Florence Mabel Dedrick, one of the mission workers in the underworld of Chicago, the girl left for her Michigan home.

It is quite a temptation to set forth here names and street numbers as a burning rebuke to the reception accorded this poor little prodigal daughter upon her homecoming. But charity forbids.

THE UNCHRISTIANLIKE CHRISTIANS.

Miss Dedrick reported upon her return to Chicago that Fannie's reception was anything but pleasant. There was no love and tenderness shown her. A brother, who is reported to be a "good" man, refused to shake hands with his sister, and others of the family declined to speak to the daughter who was lost and was found.

Was Fannie's brother not unlike the elder brother of the prodigal son who refused to go into the house and receive his prodigal brother?

Mother, did you take Fannie into your confidence and tell her about life when she was a dozen years old?

Perhaps if you had she would not now return as a poor, forlorn, almost forsaken daughter.

Just such homecomings as Fannie's have turned more girls back into the paths of sin than any other one thing. Story after story could be told of like circumstances.

The panders are caught and convicted. Those who hired them to carry on their dastardly business are put behind bars, but what in the world can be done for the girls who are rescued if even their parents will not lend a helping hand.

THE MOTHER'S DUTY.

When prodigal daughters return home there should be great rejoicing. The future should be made bright and beautiful. The past should never be recounted, and sins left behind should never be cast up as a reprimand and a punishment.

God knows these poor girls have been punished enough already.

A mother's true instinct should make her loyal to her children, and this loyalty will go far toward keeping them in the narrow path of righteousness.

Mothers formerly knew more about their daughters' affairs than they do now.

The condition of women has changed. Women have entered into the commercial and industrial life, and so have their daughters. Mothers and daughters have grown apart.

Never before in the history of the world has it been quite so necessary for mothers to make extra efforts to hold their daughters close to them as it is today.

The fact that women have entered the arena of business strife has brought about an economic and a social change just the same as the work of the artisan has been changed by the introduction of modern machinery.

In olden days mother and daughter sat by the fire and knitted and darned and sewed. Confidences were exchanged and mother and daughter knew each other intimately, while today quite often they are employed in offices, stores or factories. In this way they are growing farther and farther apart. The girl is getting away from the mother.

There should be a realization of modern conditions by mothers, and they should make greater advances to get closer to their daughters.

Mother make your daughter your sister, confide in her more, and get her to confide in you. Get her to tell all her troubles to you. When her tired heart aches cheer her up a bit. The daughter is neglected at home oftentimes, and then she goes to a friend, probably a sister clerk in some office or store to whom she relates her troubles. This tends to deepen and widen the gulf between mother and daughter.

The mother's duty to her daughter is beautifully expressed in the following verses penned by a Chicago woman who writes under the nom de plume of Mae Bell:

Oh, parents, why allow your daughters to wander away against your will,
Keep them with you and near you, lovingly teach them to confide in you still.
Be companions to your children, and always let them have their fun and play,
Bid them bring their friends and playmates to see you, you can judge them in this way.
Be one of the young folks with them, play and sing, never think that you're too old,
For by interest in all their pleasures you can all their interests hold.

Teach your daughters they should speak to no one who is not made known by some friend,
Tell them of the wrongs of flirting and that coquetting never had good end.
Hold pure and true womanhood, as a high standard to strive for and attain,
Honest men, good men want the truest virtue in the women whom they gain.
Yes, and always know your girls' companions are pure and true as girls should be,
You may thus keep many souls from sinking into this seething and boundless sea.

But the parents who are careless of the dear gifts which they have been given,
Must answer above for these precious souls when earth's ties have been riven.
God will ask of them to give an account of the deeds they have done while here,
Of the souls of the daughters whose care they've had, can they answer without fear?
Have they guarded truly and well these children's lives, guided them well, one by one?
If so The Master will say when their tasks are o'er, "Thy work has been well done."

CHAPTER III.

OUR DOUBLE STANDARD OF MORALS.

The False Standard of Morals—One for the Prodigal Son—A vastly different one for the Prodigal Daughter—One received in Society—The other a social outcast—There should be one Standard for All.

We have just seen the tragic efforts that girls make to climb back to respectability. For the first time, doubtless, we have had brought forcibly to our attention the hypocrisy of the social world.

Mankind, the world, and society has set up two standards of morals, one for the man and another for the woman. These standards always looked upon as rigid and firm must soon rot at the base and topple to the ground.

Woman never the equal of man, at least in the eyes of man, is fast coming into her own. Once a slave, then a plaything, and now a rival to man in all the walks of life, woman has proved her worth. Given education and freedom in the final analysis she will solve the white slave problem.

Yet women in their ignorance and men in their arrogance and duplicity have created false standards of morals. What a travesty it is to say to the prodigal son, who sowed his wild oats and committed all the sins against God and man, you are forgiven, come home and we will kill the fatted calf, and then turn around and chastise, frown upon and forever brand as a social outcast the prodigal daughter, who has just sinned once perhaps. That is not fair. There should be but one standard of morals, and the same rules of conduct should be applied to the man and the woman. That which is wrong for the woman should be wrong for the man, and when civilized society shall have established such a standard then we shall have gone a long way toward the solution of the social evil problems.

It is not an uncommon occurrence to hear so-called respectable fathers and even mothers say: "Well I want my boys to sow their wild oats while they are young and get through with it." Some parents even go so far as to say that a boy will not develop into full manhood until he has sown his wild oats. Such statements are leading more young men astray than people at first glance imagine.

Girls and women also encourage young men in this thought. If the feminine branch of society would take a firm stand, soon there would be a great change. Yet, well knowing the lives that these young prodigals are leading, often conversant with their social excesses, the women receive these fellows into their parlors and social circles, and court the friendship and attention of such men.

Oh, inconsistency where will you stop? You frown upon the girl who sows her wild oats, and you smile upon the young man in his wrong doing.

This idea of the double standard of morals cannot be better illustrated than by telling the following incident which happened in a court room.

Strange and weird stories are related by the thousands every day of our lives in the courts throughout the world. Stories that are true and genuine and yet when read they seem like a fanciful fabric woven by the ingenuity and imagination of the novelist. So often has it been said that truth is sometimes stranger than fiction, while in fact fiction is founded most often upon a truth, a living reality, an incident that has happened sometime and some place.

In the every day routine call of cases many a man is charged with being the father of a child which is born not of lawful wedlock. So on a certain morning a dapper, well dressed, young man stepped before the Judge in answer to his name. He was accused by a young woman just as well dressed and one who bore every evidence of coming from just as respectable parentage. Yes, the story she told the Judge that morning was one of

these many strange stories that are heard and forgotten in the courts, but are chronicled by the astute novelist.

On this particular morning there were few persons in the court room. A hanger-on had straggled in to listen to the gossip of the day. A lawyer or two loitered about awaiting the call of a case. The case before the Judge was of no great moment. It was just a common, every day, to express it in the rude and homely terms of the courts, bastardy case. The principals were not known to the newspaper reporters, and so the day wore on as it began, quietly and without excitement.

A jury had been waived by the young man defendant, for his lawyer wanted to hurry the case along, and perhaps also wanted as little publicity for his client as possible. There were just two witnesses, the complainant and the accused. Even the baby had been excluded from the room, yet now and then from an ante room came its cries to spur on the weary mother to renewed and greater efforts in its behalf.

The woman had taken the witness chair.

A HEART BREAKING STORY.

"Judge," she began in a low clear voice, "I am not here so much for my own sake, as for baby's. That she may have support from her father is my plea."

"That is the object of the law," answered the Judge, "to protect fatherless children and not their mothers. In the eyes of the law the mother is equally guilty with the father in the wrong doing. The law does not sympathize with her more than with him, but treats her coldly, but the child must be supported if it can be proved who is the father. Now go on and give what proof you can that this man is the father of your child."

She continued, "Well back east we both lived in ——. In fact we were raised as playmates. Our homes were right next door. I used to play in his yard, and he played in ours. Both our parents are people of means and standing in the community. By and by we grew up, he went to college and I was sent away to a boarding school. Our days of study passed and we were

once more at home, he in the bank with his father and I, well, I was just in society.

"One night, Judge," the young woman whispered, "he came over to our home and invited me to attend a theatre. In a way we had sort of grown apart, for while he was away in college he had found new friends and a new world. I, too, had new ambitions. Well, as I said he came over and we chatted along trying to feel the same toward each other as always. Ever since we had entered upon our teens there was a sort of an understanding between us that some day we would marry. Our parents had taken it for granted that when he went into business and had made a start in the world for himself that we would become man and wife.

"Yet a change had come over him," the woman continued, "I just could not like him in the same old way. All our friends realized he had become a rake and a libertine. His eyes were blurred, as I knew, by drink and other excesses. His hands shook and were unsteady as he puffed his cigarette.

"It was early in the fall, that night we went to the theatre together. After the play we visited a restaurant and there we drank wine. I was not quite used to much wine then, Judge, and I became dizzy and silly. I remember well that he had to assist me out of the restaurant and into the carriage. What happened then that night I do not distinctly remember.

"Not many weeks had passed, your Honor, before I was convinced that I was to become a mother. Oh, I was frantic. I hated him, but was powerless. Then I told him of my condition."

Here she paused and raised her head and looked the defendant straight in the face and pointed her finger at him, and almost yelled: "What a cad you were that night, and you are a coward and a moral leper today."

"I object," exclaimed the defendant's attorney.

"Well, he is," cried the woman hysterically. "He is just the same today as he was then. I told him that my love for him had grown cold but that he must marry me to save my honor and

give the unborn baby a name. He told me that I was not the sort of girl for him to marry, and he said he just did that to try me. Yes, he said I was just as bad as he was and I would have to face the music. Oh, I did face the music, and look at me Judge, see what I have become because of him, a wreck, an outcast socially and morally.

"I could not stand it. I could not bear to tell mother and father so one night I slipped away.

DECIDES TO RUN AWAY.

"I knew the standards of morals in social circles. I knew he would be received and forgiven and that I would be shunned and forever disgraced. What else could any girl do? Here is a copy of the note I left at home. I have kept it always with me, and many, many times sad and forlorn I have read it over and over again."

"Dear Papa and Mamma: I have decided to go away to earn my own living. I want to be independent like other girls I know. Please do not worry about me; I shall write you often. MABEL."

"Here I am and it does not matter much how I got here and what has been my life."

"But I am interested to know all," said the Judge.

"It is a hard story to tell Judge," she said, "especially in front of this man who has suffered nothing. Back home he is just the same. If he drinks until he is drunk his social set overlooks it. If he commits the sin of wrong against woman the offense is condoned.

"How different is the lot of mere woman. She tastes wine and she is a drunken hussy. She commits a sin with man and the offense is unpardonable.

"Well, back to my life here. If I must tell of it I shall. I arrived in Chicago in the latter part of October with a little over a hundred dollars. Not knowing where to go to find more reasonable quarters I went to the —— Hotel, where I had stopped once before with my parents. Of course it was very ex-

pensive there, and I soon realized that I must very soon find a boarding house of moderate price. I had never economized in my life, and you know how hard it is to come down to the place to which you are not accustomed. It was necessary to do it, however, for my limited sum of money was fast dwindling away.

"I looked through the papers for a place to work. Place after place was offered me as a canvasser or agent, but generally I had to give some reference or security for some outfit. At last in desperation I applied for work in one of the large stores to find that they were in need of clerks for the Christmas shopping season. On came the holiday rush and I had to stand all day selling goods to cranky men and unreasonable women. Never before did I realize the hardships these poor store clerks endure at this season of the year. I was scolded by women who were far below my social standing at home; I was shifted from one counter and department to another. At night I was generally so tired I could scarcely drag myself to my little hall room. Of course, I felt it more because I was not used to work.

OF TWO EVILS, CHOOSE!

"As the month of November wore away and December was right on us the trade became heavier and I became weaker. Finally I was assigned to the handkerchief counter. A day or so afterward a well dressed man approached me and inquired about handkerchiefs and finally purchased some of them. I noticed that he kept looking at me more than the handkerchiefs. We had a little conversation during which he invited me out for dinner that night. Say Judge, I knew it was wrong to accept an invitation from a total stranger but a good dinner looked like a million dollars to me right then for I had been eating cheap lunches and boarding house dinners so long. Well, I went with him that night. He told me that he had discerned from first meeting me that I was a young lady of refinement and he was interested in me and wanted to know whether my home was in Chicago. Upon learning that it was many miles from here, of course, I did not tell him where, neither did I tell him my real

name but gave him the name I had assumed upon taking up work in the store, he made a proposal at the supper table that night which shocked me, yet which seemed like a guiding hand to an oasis in the desert. I accepted an invitation to the theatre the next night, and told him I would think over his proposition. Yes, I thought it over all night for I could not sleep. Some way I must make enough money to pay hospital expenses later on, I knew. The very thought of the County Hospital or a free maternity home appalled me. They might ask too many questions about my home. I must have some other way. This man was my salvation.

"The next night after the theatre I accepted this man, one of the many bearers of the double standard of morals, as my liberator from drudgery and toil that I knew sooner or later I must give up because of my condition."

As she spoke her head had dropped so low that the chin touched the heaving bosom. Suddenly she raised her head and looked the Judge squarely in the face. Her eyes, tear-stained, met the sympathetic blue eyes of the Judge. She read there compassion and forgiveness and thus continued.

"Do you know, Judge, that this whole base social evil is largely an economic question? It exists because of those men who create and make possible the demand for it, and those women, poor creatures, who are either the willing or unwanton victims.

"Oh, yes there are many and devious paths which lead to the blinding labyrinth of sin where the girl becomes on outcast and the young man "a good fellow about town." The girls are classified and unforgiven, while the young men unclassified are only sowing their wild oats. These girls and women are divided into two great classes; the clandestine prostitute and the commercial. One plies her vocation secretly and the other openly.

A BIRD OF BRILLIANT PLUMAGE.

"I became one of the former and was soon installed in an apartment within one of the large houses where there are many gilded cages in which birds of brilliant plumage are kept. Kept

is the word for I became 'a kept woman.' I scarcely knew the character of the house. It was an establishment which by common consent had been abandoned to the use of 'ladies' whose domestic relations were, to say the least, ambiguous. 'Ladies' in this condition, as a rule, are habitually reserved in the earlier stages of their experience, and I never got far beyond that period. My apartment was an elegant suite of chambers. I scarcely ever went out in the day time for I had my own reasons for not associating with others in the building, but I did not know then that they too had similar reasons for not seeking my acquaintance.

"Women fall in various ways, some betrayed by supposed love, some by ambition, and others by want and necessity. Mine was neither love nor ambition.

"The world thinks it is always the girl's fault, but has this great surging, now happy, then cruel, world thought of the question of supply and demand; the question of low wages upon which an honest living cannot be had; of the deferring of marriage by man; and of the false double standard of morals raised by him?

"Also the world thinks the clandestines are ever the daughters of the poor, but it is not really so. These girls and women come from every strata of society. Of course many desire ease, luxury and gay times, while others seek the life of clandestine prostitution because they are lazy and inefficient. Those who are won to it by love, or by what they believe to be love, are told of unhappy marriages by the men who pretend to win their hearts, and deluded girls, little knowing the consequences, are thus persuaded into illicit associations which lead more often to the public brothel than to the dreamed-of some time marriage.

"The clandestines are difficult to reach. The law does not seem to attempt it. Social ostracism of the women does not reach it, because they willingly ostracize themselves when they go into it, and expect to join the social underworld of their own kind. And social ostracism of the men who keep mistresses has never been more than very, very faint-heartedly attempted, ow-

ing to the 'whip-hand' men have held in the world's economics. Women have felt that they had to marry, it was their economic necessity, or they thought it was. And men, knowing this, have not felt the need of being scrupulous. Therefore girls of the tenderest up-bringing, the most unquestionable purity, have been willingly given by ambitious parents, or have given themselves, in marriage with men whose relations with clandestine prostitutes were notorious.

A SERF AND A SLAVE.

"So, Judge, like the rest, this man who liberated me from the drudgery of a shop girl made me a serf and a slave in his gilded den. Yes, also like so many of his kind he had married a society girl whose family knew that he was dissolute, licentious and loose in morals. He told me that he had squandered one fortune so he married to gain another, and his wife, a daughter of the newly rich, had wedded him to attain a social position.

"It was not long after I was installed in my new quarters that he confided to me that he had kept other women in the past, but never before had he met a woman he loved so much as me. I abhorred the sight of him, but I was foolish enough to suppose that he loved me, and I guess in his animal way perhaps he did. At any rate as we were exchanging confidences I disclosed to him the secret that I had been betrayed, and would probably become a mother in June. Like a thunderbolt out of a clear sky he flew into a fearful rage. He sprang to his feet and shook his clenched fists in my face, and called me all the vile names he could conjure up in his mind.

'You have deceived me,' he thundered, 'you little huzzy. I ought to have known better than to bring a hot house flower out here. I might have known you were somebody's cast off rose.'

"With these words he shuffled out of the room, slamming the door behind him. Because of necessity I had sacrificed my character for shelter and now both were gone. I realized like the others he had cast aside that my reign was to end, and another would soon take my place. There was no love in my heart to

soften the pangs of jealousy, nor were there tender memories to subdue a troubled soul. No, Judge, my heart was not broken; but my very soul was on fire with wrath and madness at the cowardice and selfishness of it all.

"Some place I had read that 'kept women' when cast off, as they inevitably are in time, seldom go back into the self-respecting classes from which most of them come, but practically always go downward, and after a little time nothing is left for them but the public houses of shame. I resolved right then and there to go back home, and 'face the music,' before it was too late. I trembled at the very thought of becoming a bad woman.

"No I shall be good, I thought. Like the prodigal son I shall return to my father, his prodigal daughter.

"Just how long I sat there that evening lost in thought of home I do not know. I had firmly decided to pawn some of the finery my paramour had lavished upon me the next morning, and leave the scenes of a 'past life' forever.

"Suddenly there was a ring at the bell. Who could it be? I knew my lost lover had a key. A fear came over me for never before at night had any one rung the bell. Could it be a delayed package brought from a store or the grocery clerk? No, I was sure it must be some one else. I slipped noiselessly to the door and listened. There was not a sound. I opened the door and there stood a rather tall young man. Quickly I scanned his dark countenance. His face, smooth shaven beamed with a silly smile. His hair was jet black and glistened in the glare of the electric lights. The clothes he wore were cut in some freakish style and suggested the sport at first glance.

THE WHITE SLAVE FIEND AT WORK.

"What do you wa-want" I finally stammered.

"Your man sent me up here," he answered.

"And without waiting further he pushed himself by me into the reception hall. The anger that seized me when my paramour left me so unceremoniously had subsided. Thinking of home left me in a repentant. yes even spiritual mood. Not know-

ing why I shrank back with a feeling of dismay in my heart, I closed the door and ushered the late caller into the parlor. There was really no explanation for the terror that seized me, and the lack of it rendered me absolutely passive. The young man motioned me to be seated, and he drew a chair up close to mine.

" 'Now it's a matter of business I've come here on,' he began. 'I know your man and a lot of other swell guys who keep women in these parts. A scrap or something comes between a man and his woman every once in a while, and the fracas most always ends in the woman getting the "G. B." out of the house. Well that's what is coming to you. I heard this guy of yourn bragging before some of his cronies down in a bar-room near here that he was going to throw you out. That you had put one over on him, and he was no easy mark. Well says I to myself, I'll just go up and see that lady. Now he didn't exactly send me, but I thought maybe I could do you a good turn.'

"I looked the fellow in the eyes. He turned his head away and then gazed for a moment at the floor. As I watched him closely I perceived that he was of foreign parentage, probably a Jew, a Frenchman, an Italian, or perhaps a Greek. The thought of my paramour bragging before his fellow libertines nauseated me more than his despicable cowardice.

"Oh, what a pity, that in this nation, that boasts of its chivalry, this libertine who would cast me off, this man proud to be known as the sponsor for the ruin of women, never once received chastisement at the hands of a man, of society, nor of the law. Yes, when every honest man considers himself the protector of every injured woman then men of his type will mend their ways, and will not do it out of sheer cowardice. But until American men recover their souls, libertines may continue their sport in perfect safety unshot, untarred-and-feathered and unarrested and unpunished.

"At length my visitor awakened me from my revery by inquiring rather good naturedly:

" 'Well, what do you propose to do, now my lady?'

"I answered rather sharply, I fear, that I proposed to leave in the morning.

" 'You had better not stay here tonight,' the fellow whispered, 'that guy is a dangerous man when he is mad, and he is rich and has a big drag. Come with me, and I'll take you to a swell house where you can make all sorts of money and you can have finer clothes than you have now. You're no fool, you know what I mean, I don't have to work the love racket or the dope game with you.'

"At last I divined his mission. He was a pander, a procurer for some house of shame. I was not afraid of him then for I had heard that the successful pander must not be a libertine; that would interfere with business; his motive is not lust, but avarice; his game is not ruin of girlhood, unless it is necessary to bring him the much desired money.

"I rose to my feet, pointed to the door, and told him to go before I called a policeman.

" 'Policeman,' he jeered, 'you make me laugh. Do you suppose I am paying my good coin for protection for nothing?'

"As he said that he leaped at me and caught me by the arms, threw me to the floor, put a handkerchief to my nose as I struggled to free myself, and I tried to cry out as I sank back into unconsciousness.

"When I regained consciousness I was in a house of ill fame. There I was kept in a semi-intoxicated condition for a week or more. Now my character had been ruined completely, and I was too ashamed to even write to my parents had permission been given me. Upon the books of the place I found charged against my name a debt of over two hundred dollars for money 'loaned' the young fiend who had procured me for the resort which was of course the price paid for my soul. Other items such as gowns and clothes of various description, which had been purchased for me without my knowledge, were also charged against me. The madam of this place informed me that it was the custom to remain indoors until my debts were paid. Of course I rebelled against being detained in practical

slavery by so flimsy a bond as a debt, but I soon learned that this debt system is not a flimsy chain which holds one. It is as strong as custom, graft and protection can make it. However, mine was not a nature to remain long a subordinate. I had resolved that as long as I had fallen about as low as woman can fall that I would make the best of it, rid myself of debt and open a place of my own. I had made my first leap downward with my eyes open. I had played the game and staked all upon a throw and lost.

"To my astonishment the debt increased weekly instead of growing smaller. At last I was obliged to go to a hospital and thereby the debt-chain of bondage was fastened more securely about me. The baby was born. I found there were women who made a business of boarding the babies of women of my class so I sent my little girl to one of these women and I went every day to see her.

REVENGE, AT LAST.

"My time of revenge at last came. The man who is here before you, Judge, did not know when he came to this city and visited one of the fashionable houses here that I was one of its attractions. This defendant here who started me on the road to ruin did not know that in this great city I had fallen very low; yes he was ignorant of the unfathomable abyss that yawns for women whom men socially ruin; he did not know that I had been outlawed, in a country of laws, with a price upon my head; no, he knew not that laws were abrogated and public officials were blind in order that the most dastardly wrongs might be perpetrated upon women in my condition. He was just bent upon his same old pleasures selfishly helping to increase the demand which poor souls like mine must supply.

"I saw him enter, but he did not see me. Quickly I darted between curtains into an adjoining room. The next morning still found him there sleeping off the drunken stupor of the night before. Hurriedly I slipped down to the Harrison Street Court for now I was a trusted inmate and could go and come as I

pleased. A warrant for his arrest upon the charge of bastardy was quickly obtained, and placed in the hands of a policeman. A five dollar bill oiled the policeman so that he moved with lightning rapidity. Into a cab we jumped and soon both of us stood over the prostrate form of the father of my child.

"Here he is Judge before you for judgment. I have told my story from beginning to the end."

The Judge wiped his eyes, but said not a word. With a wave of his hand he motioned the defendant to the witness chair. The man who had caught himself in his own trap, of course, denied the responsibility of being a father. The Judge, however, thought otherwise and found him guilty. The sentence passed upon this man was the highest sentence the law of the state imposes.

"You are guilty of the charge," said the Judge, "and you are ordered to pay for the support of your child the sum of five hundred and fifty dollars. One hundred dollars the first year and fifty dollars each succeeding year for nine years."

"But the child cannot be supported on that amount," interrupted the mother.

"I know it," the Judge replied, "but that is the law, and I must follow it."

What a travesty is our justice, sometimes, and what a farce the law. In the eyes of the law of the state, a child at the age of ten years, who is born of unlawful wedlock, is presumed to be self supporting, and no longer a charge upon its father.

That father came and went as so many fathers do. Back in his home city people never knew he was the father of a living child, perhaps. He was free of all care for a paltry five hundred and fifty dollars. His duty to society was done, while the poor little mother passed out of the court with the scarlet letter "A" printed upon her breast forever; she the victim of the double standard of morals; he the standard bearer of a life of duplicity, cowardice and hypocrisy.

CHAPTER IV.

FROM A PANDER TO PROTECTOR OF GIRLS.

The Astounding Confession of Paul Sinclair—Twelve years devoted to procuring girls for houses of shame—His Redemption—Bearing his own Cross—A Revolting Confession.

The most forceful commentary on the fallacy of the double standard of morals which exists at this time is the confession of Paul Sinclair.

As a reformed pander he started out to devote his life to the work of protecting and saving girls from the snares of the white slave procurers.

He says: "I am passing through my 'Garden of Gethsemene' now, and must drain my cup to the dregs. Perhaps a little sunshine might filter through to me occasionally, if it does it will be because of a consciousness that I am trying to save some poor creature from at least a part of the misery that I have caused for others."

Paul Sinclair being well educated, having received a fine college training, was one of the most clever procurers that operated in the United States. His bold career in this dastardly work was brought to halt when he was arrested in Chicago. Kindness and fair dealing and not over zealous punishment brought about his reform.

"I lived a life of lust, greed and avarice," he says. "I have used every device known to procure girls for houses of shame, and I have compelled others to go out on the streets and get money for me when the weather was so bitter and stormy that I

wouldn't think of permitting my dog to leave the house, and since my reform it has all come back to me many times. What brutes men are with the women who love them. Show me a bad woman and I'll show you a man who made her bad. Yes and I'll show you a man who might have saved her."

In the past few years there have been many confessions made by panders of girls for immoral resorts. But none of them reveals more astounding facts, and details the tricks employed by these men and women more clearly than does the following confession by Paul Sinclair:

"Now I want the truth without any frills or flourishes. This movement is a crystallized determination to break up pandering. I won't give you any more than you deserve, but you must tell me the absolute truth."

This was my introduction to Clifford G. Roe and instead of meeting a fierce individual with a bristling beard and mustache and horns and raucous voice, etc., I was surprised to face a quiet, mild mannered young man very nearly my own age. True he had an air of decision and his square jaw impresed me with the fact that here was a man who wouldn't stand for anything but the square dealing he is evidently determined to hand out to the men and women his position forces him to prosecute.

There wasn't any attempt made to bully me, nor was I threatened; still an uneasy feeling assailed me and in spite of the fact that in this particular instance I was not intentionally guilty of pandering, I knew that the new Illinois law affected my case and that a prosecutor determined to secure a conviction might send me 'over the road.' I had met a girl in a St. Paul house of prostitution, who was anxious to visit Chicago and as that was my destination, I was glad to have her accompany me there. Shortly after our arrival, she decided to go into a disreputable house and the problem of securing board was a hard one, made especially so, under the new ruling which compels these houses to send for the police and have the new candidates booked, i. e. her name, age and former location investigated. I knew one of the keepers of a house on Armour Avenue and telephoned her

to meet me in a saloon nearby where the situation was explained to her; she agreed to coach my protege in what she had best say to the police and the rest was easy. Shortly afterward a supposed friend of mine notified the authorities and I was apprehended as a complaint had been made. I was locked up over one night at the Harrison Street Police Station and charged with 'disorderly conduct.' In the morning I was discharged. Mr. Roe has succeeding in shaming me. Perhaps the fact that no decent man had ever interested himself in my welfare before may have awakened anew in me a desire to get away from the life that I have so often despised, but have never before found the strength to fight. Immediately after my dismissal from the police court, I made an appointment with Mr. Roe for the following morning. During the interview with me, I volunteered to aid him in his fight for decency. He has my pledge that I will keep out of the district. I have secured a position as an insurance solicitor and the Red Light District has seen the last of Paul Sinclair.

THE ASTOUNDING CONFESSION.

I was born on Easter Sunday, 1875, in T———, Ohio. My home influence was a good one and every effort was made to give me (the oldest of five children) a good education. When I was twelve years old, I was seized with an uncontrollable desire to travel around and see the world. My first trip landed me in Cleveland, where I purchased a boot blacking outfit and adopted that vocation. My parents were crazed with grief over my sudden and mysterious disappearance and had the country flooded with placards giving a minute description of my clothing and personal characteristics. Four months later, I discovered one of these cards tacked to a telegraph pole and while I was trying to tear it down a Cleveland policeman came along, spied me and comparing me with the description I was trying to destroy, made the discovery that I was the boy described. He took me to the central police station where I was turned over to the care of a matron and my parents notified by tele-

graph of my apprehension. My father hastened to Cleveland and as I had no other alternative I returned home with him. Shortly afterward I ran away again. This time to Chicago, where I finally secured a position as bell boy and night clerk at the old Douglas House on the Levee on State Street. No such dives exist in these days. Old timers 'on the line' will tell you that I must have had an ideal start there, for the work that I was destined to carry on eleven years later. Why before I was thirteen years old I could 'stall a sucker' (who had been paneled) with the best of them. One of the inmates of this resort, Cora, a woman nearly forty years old, deciding that I was too valuable a stalling commodity to be let run loose, discarded her lover and promoted me, a thirteen year old boy to that proud position. Shortly afterward I was taken ill with typhoid fever. One of the men in the house took me out on the street and 'lost' me. I was found (how many days later only God knows) and taken to the County Hospital, where one of the physicians got my confidence and persuaded me to tell him who my people were and where they lived. Again I was returned to my home and the tender nursing of my mother, soon restored me to health and strength. No word of my Chicago experiences ever passed my lips and I had entirely forgotten them until I learned of Cora's suicide ten years later. When I was about fourteen years old, my father was elected Alderman of his ward and became a leader of his party in that city. During this time I was daily attending school and graduated from high school before I was seventeen. During my last two years at high, I was captain of the High School base ball team, which won the state High School championship at Columbus, Ohio, in 1892. My work on the team attracted a great deal of attention

STUDYING FOR THE MINISTRY.

and a brilliant future was predicted for me, should I decide to play ball professionally. I graduated in 1892 and after a year's preparatory course entered a theological seminary where I studied diligently for four years. The theological course

usually covers seven years, although it is possible for one to accept a candidacy for ordination any time after the fourth. During my last year, several of the boys on the ball team (of which I was again captain) proposed visiting a disorderly house in the town nearby and six of us decided to make the trip. In so far as I could learn, we were the first university boys who had ever visited the house. One of our number was a good pianist and seating himself before the music box, he began hammering "After the Ball," which was one of the popular airs of that time. Soon he was playing the old hymns; in a spirit of deviltry I jumped to my feet, and climbing aboard a chair I began to harangue the 'ladies' in old time revivalist fashion. The landlady was furious, declaring that we were 'putting a Jonah' on the house, etc. However, there wasn't a possiblity of our being ejected so long as our money held out. The other boys getting into the spirit of the thing held a genuine revival and converted all of the girls, who were by this time in a hysterical condition. There were six boys absent from chapel and studies the next morning, all members of the ball team. The story leaked out about a week later and when it reached the ears of the faculty, we six were taken before the dean. As I look back over the wasted years, I can see that sweet voiced gentle old chap (quite the purest man I have ever known) his benevolent face convulsed with pain and grief. For the first time we were struck with the enormity of our offense. The old fellow was magnificent. After he had brought us to a realizing sense of the wrong we had done to our university and to him, he left us to our consciences, as he expressed it. Not a word was said about punishment of any sort and I had many times been compelled to translate a whole book (chapter) of the Iliad for offenses so trivial, that there was no comparison. We were a

shame faced crowd as we left the old dean's quarters and had the matter rested here, I am sure we would all have tried to make amends, during the rest of our stay there. The board

took a hand, however, and because of the fact that I was captain of the team, I was looked on as the ring leader and dismissed from the school. I was afraid to go home and face my father. I couldn't bear the thought of the reproach which I knew I would see in the dear eyes of my mother. I didn't dare to go home. After I had packed my luggage I started for town,—my chums too loyal to let me go alone—bravely started out with me, each one bent on carrying some of my effects. When I climbed aboard the train, the lads went with me and after they had seen to it that I was made as comfortable as possible, they all filed out and stood on the platform. As the conductor called 'All aboard,' the boys started singing 'Auld Lang Syne,' and I don't think any of us were ashamed of our tears.

After drifting around until I had spent the last of my allowance, I found myself in Springfield, Illinois, where I secured a job as brakeman on the C. & A. R. R. I had a coal run to Bloomington and after I had been working a few weeks, I formed a strong friendship for a chap named Lloyd, who had the same run with me. One afternoon we had been drinking in Moll Drennan's, a notorious resort in Springfield, and Lloyd, in attempting to turn a brake wheel that night lost his balance and fell between the cars just as we were pulling out of the yards. I was an eye witness to the accident and as I stopped the train and we were backing into the city with poor Lloyd's mangled body in the caboose, I decided then and there that I was never cut out for railroading. Securing the pay due me, I went to Chicago, where I was employed in a candy factory, until I had enough money to visit my home. T——— was then in the old Interstate base ball league and the manager was having

A PROFESSIONAL BASEBALL PLAYER.

a hard time of it trying to plug up a bad hole at third base. As soon as he learned of my arrival home, (he had been watching my work on the field at school) he offered to give me a trial at third. This was the position I had always played and I soon worked my way into the team play. I hit over 300 that summer

and was sold to Indianapolis in the Western League. This team controlled by W. W. Watkinds, sold me to Barney Dreyfuss (who was then managing the Louisville National League team). The National League at that time was composed of twelve teams and the old time ball players usually made it very uncomfortable for a youngster, just breaking into fast company. I couldn't understand the hostile attitude of some of the older members of the club and in sheer disgust, packed my suitcase and hied me to T———. On my arrival there I called on Sobel who told me that I had better return to Louisville, as I was a member of that team and couldn't play anywhere else until I secured my release from Dreyfuss. In disgust I enlisted in the regular army and was assigned to the Sixth U. S. cavalry, and sent to F. W. Yellowstone at the National Park. The Spanish-American war broke out shortly afterward and I was wounded at Santiago. I received three bullet wounds, in this engagement, and while home on furlough I learned that I had been appointed a sergeant. During my convalescence I visited several houses of ill fame. Later one evening I came upon a little girl in one of the resorts who was sobbing bitterly. After telling her who I was and assuring her that I would protect her, she confided to me that she was a new arrival, that she had been sold to the keeper by a pander, who had procured her in Fort Wayne, Indiana. She told me that the man who brought her to T——— had been paid $50 which was charged against her account. The landlady had then called in a peddler who fitted her out with silk underwear, hose, shoes, and parlor gowns, bringing her bill up to a total of nearly $200.00. When she had requested the keeper to grant her a night off she was informed that she would not be permitted to leave the house under any

circumstances until she had cleared her indebtedness. At this juncture the landlady interfered and ordered the girl (Grace) to her room. I remonstrated and was told to attend to my own affairs. This enraged me and I told the keeper that I would

report her to the police. She laughingly replied, 'Why, if you dare to meddle in my affairs, I'll have a talk with your dad and he is getting too many nickels out of this 'Old Time' to permit his nice little son to interfere with his graft.' Rushing to the phone I called for the Central police station and informed them of the circumstances. 'I will make an investigation in the morning,' replied the desk sergeant. 'But, I am Alderman Sinclair's son and I demand that this woman be released immediately. If you don't act, by God, I will,' I insisted. 'I will send an officer over right away,' said the sergeant.

On the plain clothes man's arrival, he was inclined to treat the matter as of no moment. The landlady suggested our adjourning to her room to talk it over, but the poor frightened little creature begged so piteously not to be left alone, that I determined on having it out on the spot. Both the officer and keeper tried to persuade me to let the matter rest until the next day, but wasn't taking any chances after having observed the significant glances passed between the two on the officer's arrival. I insisted on the girl's release and went with the keeper, officer and Grace to her room, where a trunk was hastily packed. The officer assisted me to the sidewalk with the trunk and I sat on it while Grace telephoned for a cab. It was early morning before I succeeded in securing accommodations for her.

HIS SWIFT DOWNWARD COURSE.

What a difference a few hours make in a man's life. Little did I dream wher. I entered Helen D——'s bagnio that night that I was swinging into the swiftest current of my already eventful life. But such was the case. My love for Grace topped everything else. I forgot everything, even my duty to my country. Neither of us had any funds, while I wasn't even possessed of a suit of civilian clothing. Having deserted from the army, it was dangerous for me to remain in my home town, so we decided to move on to Cleveland. Our stay in Cleveland was a short one and we went to Buffalo, where we spent the winter. During our stay in Buffalo, I worked as a model, posing

for local artists in the studios. In the spring, we went to New York City where Grace became well known as a 'panel hustler' in the joints operated by Sallie L—— and Alice D——. Through necessity and bad companions I had caused her to become a prostitute again and became her cadet. During this time I was kept pretty busy posing at art schools and for local artists.

One night on my arrival home from work, I was informed that Grace had gotten off a 'big touch' and gone to Philadelphia. I followed her there. As the bank roll was quite large, there wasn't any necessity for my securing employment. In Philadelphia we made the acquaintance of a Jewess who called herself Hazel M——. This girl was addicted to the use of opium and by the time I had learned to cook the stuff, I had contracted

AN OPIUM FIEND.

the habit. Grace becoming disgusted with the change in me, one morning ran to Pittsburgh and after a few weeks I had pawned my clothing and jewelry and had nothing left but my opium layout. I was either unable or unwilling to work and soon became one of the regular habitues of Philadelphia's Chinatown. Occasionally I would see some of my former friends who were visiting the district and having become lost to all sense of shame, I would invariably accost them and beg from them a few nickels with which to purchase 'hop'. I still had my circle of friends who would come to my room and provide the usual two bit card of 'pitch,' always with the understanding that I was to permit them to a 'laydown and smoke with me.'

Among my regular visitors was a landlady, Edna G——, by name. This woman was very liberal and would usually give me ten dollars, with which to purchase opium, lunch and fruit. I would generally see to it that there was a balance of five or six dollars which I called rainy day money. Believe me, there weren't many women with Edna's liberality visiting my room. One night while I was 'doing the honors' (cooking) for this woman and some of her friends, the subject of procuring girls came up and Edna suggested that I was just the type of man

who could make a success of that work. 'Why, I would give $100.00 tonight for a well educated girl of good appearance, who could sing and play the piano, as well as entertain my friends.' You have a good education and I'll provide you with a new 'front' and stake you to enough money to get out of town if you'll work for me, besides paying you liberally for each girl you secure.' 'I have three houses going and I don't want girls whose homes are in Philadelphia, as their people always make it so uncomfortable for me and it gives those grafting coppers and politicians so many opportunities to 'shake me down.'

A WHITE SLAVE TRADER.

The next morning found me on my way to Easton, Pa., where I inserted an advertisement in the paper, which read as follows:

WANTED: Lady partner for vaudeville sketch—one who can sing and play piano preferred. Must have good appearance. Will furnish wardrobe for stage and street.

I secured three answers to this 'ad' and as two of the girls were quite good looking I had them give me a specimen of their ability. One I furnished with transportation to Philadelphia and wired my employer to meet her at the Broad W. Station. The other I 'stalled' until the next day when I took her to 'my sister's house' in Philadelphia, where she was to board until I had properly schooled her for the part she was to play in 'our sketch.' Edna met us at the depot with a closed carriage and after I had introduced her to the girl as 'my sister,' we took her to the Tenth Street house. The other one had been taken to the Arch Street house. That night I was $150.00 richer for my work and it looked like a very easy and profitable business for me.

GIRLS FURNISHED "TO ORDER."

It may interest the reader to learn how the new candidate is finally induced to lead a life of shame, and with your permission I'll digress for a moment and make you acquainted with that detail of the pander's work. In most cases, be it known, that the virtuous girl is not desirable. There are many girls a

bit wayward, who are more tractable, provided they can be secured young enough. Of course, the landlady may have 'an order' for a girl who is unquestionably virtuous. In that case, the procurer has his orders and knows how to act. The first duty of the 'man ahead' then, is to find out the disposition of the girl he has 'landed.' Usually a little supper and some wine will make him acquainted with the character of his victims. After she reaches her new home the 'sister' acquaints her with the fact that she has some gentlemen calling that evening and that she would like her 'brother's' partner to assist her in the entertaining. These supposed gentlemen are of course wise to the fact that there is a new girl and that they must be very careful, unless she proves unusually easy. Again the wine is brought into play and the girl following the lead of the 'sister' sometimes gets into the spirit of the thing and the rest is easy. In any event she meets well dressed gentlemen of means, generally good looking and often young enough to be interesting. Sometimes she is drugged (almost always where she is a virgin) and the next morning she awakens to find that she is practically a slave in a house of shame. Now it all depends from this juncture upon the actions of the girl. If she doesn't seem to be particularly shocked, the landlady comes forward with a pleasant greeting. There is such an air of camradarie about the woman that the young girl is usually relieved of her embarrassment and the landlady usually admits that she is the owner of a house where nice men come and pay liberally for their entertainment. That it is possible for the girl to always wear beautiful gowns and have plenty of money, to say nothing of the dandy times she will have. Then the other girls are brought into the picture and they bring all their persuasive powers to bear. Sometimes the new girl is disgustingly easy.

The 'hard ones' have a much harder road to travel and sometimes the girl is fearfully illtreated by these wretches and frequently she is badly beaten into the bargain.

On my arrival in Philadelphia from my first trip as a pander I visited the old haunts around Ninth, Tenth and Race Streets.

My first purchase was a can of 'hop' and after laying in a supply of fruit, I invited my friends to join me in a party. I had a large room on Tenth Street near Vine and it was well filled with men and women (many of them glad to get a place to spend the night) who got out their cocaine and bernays and prepared to 'plant' until the morning. Taking the mattresses off the bed and spreading quilts over them, I got the layout and after lighting the lamp, the crowd loosened their clothing and lying around each with his or her head in the lap of the other, the can of opium on the tray, I proceeded to cook for the party, giving each one a pill in turn, ('The chef always smokes the first one,') until the pipe returned to me. As the smokers would become satiated with the drug they would fall asleep, until only the 'habit' smokers were left. We laid and told stories, each one in turn indulging in some reminisence touching on their past. The girls would tell how they had 'turned out' and occasionally some late comer would arrive and after giving the signal knock would be admitted. Rest assured that the late comer would invariably be a woman, who had been less fortunate than her sisters and was compelled to stay on the street until she had obtained enough money for her lover to entitle her to a 'laydown.' As news would reach us that some woman had been pinched, her lover would quietly leave the party and go out in search of a bondsman, or some ward politician with enough pull to secure the release of the girl.

PROCURED EIGHT GIRLS ON ONE TRIP.

Soon my money was gone and I made another trip to the country. This time to Allentown and Bethlehem. My mission this time was to procure girls of a more common type and again the newspapers assisted me. My 'ad' on this occasion was as follows:

WANTED: Chorus girls for a burlesque company. Good pay and promotion for those willing to work; experience unnecessary.

In two days I secured and shipped to Philadelphia eight attractive, rosy cheeked girls who were lured by the call of the

stage. Stage struck girls were easier to break in because they are not usually very strong willed and girls of this class are as a rule lazy and want to make money without soiling their hands. I have found that there is very little 'fly in the ointment' for this particular class. They take to the life easily and soon learn to give their money to some worthless fellow even more lazy and shiftless than they are themselves.

One of these girls, Mable, succeeded in making her escape from the Arch Street house early one morning and as she had no money with which to purchase transportation she wandered around on the streets until she ran into a policeman with a conscience and this officer directed her to the officers of the Law and Order people to whom she told her story. I was given the tip by a local politician that a warrant had been issued for my arrest and I immediately proceeded to get into communication with Edna who gave me letters of introduction to Carrie S—— of Chicago and Ethel S—— of Pittsburgh. The letters were unsealed and read as follows:

Dear Madam: The bearer, Paul Sinclair, is an adept at procuring girls for our purpose. Just tell him what you want and rely on him. He is reasonable in his charges and very clever at 'priming' the girl. My housekeeper permitted one of Sinclair's recent importations to get away from me and he is leaving Philadelphia until I can get 'squared'! Very sincerely yours, EDNA G.—.

With these letters in my possession, I fled to Pittsburgh. Ethel welcomed me with open arms and after telling me what purpose the girls were to be trained for, I left Pittsburgh going to Altoona where I secured the girls then wanted, working along the same lines as before.

PROCURING GIRLS IN ILLINOIS.

My next stand was Chicago, where I called on Carrie and presented my letters of introduction. 'You are just in time Mr. Sinclair. I want several new girls as soon as possible. Get them as young as possible and the more cultured they are the better I'll be pleased. Try and get me girls who can play the piano and sing.'

My first jump was to Decatur where I secured four attractive young women. Later at a certain town I caught the daughter of the editor of the newspaper which contained my 'ad'. At Springfield, I got two more, but one of the Decatur girls had succeeded in advising her relatives of her predicament and I had a very narrow escape from the police. I left town on a freight train and kept on going until I reached St. Louis where I got into communication with my employes and received the money due me for my work. St. Louis was suffering from the effects of a reform spasm and all male musicians had been barred from the houses. This, of course, created a demand for women who could entertain, and I had only to make my identity known to the various keepers and there was plenty for me to do.

One night my opium joint was raided, while I was living at No. —— Washington Avenue, St. Louis, and I had to pay a $100.00 fine to get free. As the Judge gave me twenty-four hours in which to leave town and I left inside of an hour I still feel that I have twenty-three hours coming to me there.

Cincinnati didn't impress me very favorably as the landladies there weren't educated up to my standard of prices. So I caught an excursion train to Atlantic City and spent the summer there framing up a new modus operandi, as the work was too profitable for me to consider getting out of it entirely. I posed

as a theatrical manager that summer and caught many an unwary stage struck girl. As they were in most cases visitors to the resort, I was taking small chances of being caught and in fact did not have a 'rumble' during all the time I was there. Edna G—— had squared me in Philadelphia and I was at liberty to go there, which I occasionally did. I made the 'Hurley House' (a theatrical hotel) my headquarters when in Philadelphia, and many times supplied my clients from among the guests of that hotel.

I succeeded in effecting a reconciliation with Grace during

"FRIENDS" MEETING EMIGRANT GIRL AT THE DOCK

"The girl was met at New York by two 'friends' who took her in charge. These 'friends' were two of the most brutal of all the white slave traders who are in the traffic."

—U. S. Dist. Attorney Edwin W. Sims

Foreign girls are more helplessly at the mercy of white slave hunters than girls at home. Every year thousands of girls arriving in America from Italy, Sweden, Germany, etc., are never heard of again.

THE LURE OF THE STAGE—ANSWERING A WANT AD

Disreputable Theatrical Agents sometimes act as white slave traders, allurine positions on the stage being the net used to catch young girls.

the fall of that year, and we lived on Twelfth Street near Race, but she soon left me again and when I followed her back to Pittsburgh she informed me that she had tired of playing second fiddle to an opium layout, and was done with me. Allow me to say that during all the years which have intervened since Grace left me I have never known a woman so faithful, so noble as she. Over this one woman I had the power to make of her good or evil, and I chose the latter. Is it any wonder then that in the still watch of the night I dream of her and awake to find myself alone; that I go on, heart hungry with the want of her. I lived a life of lust, greed and avarice, etc.

I am passing through my 'Garden of Gethsemane' now and must drain my cup to the dregs. Perhaps a little sunshine may flitter through to me occasionally, if it does it will be because of a consciousness that I am trying to save some poor creature from at least a part of the misery that I have caused for others and have had for myself.

What a juggler of souls fate is.

CHAPTER V

CONVERSION OF SLAVE TRADERS.

Paul Sinclair's Work of Atonement—Details of the Experience of William Simes—His Adventures in Chicago—How His Conversion Was Brought About.

What greater proof of the existence of white slavery than the foregoing confession by Paul Sinclair. In its very frankness it is heartrending. To the reader it would seem that this confession could never atone for the wrongs he has heaped upon young girls and for the cloud he has cast upon civilized society.

As this chapter will be devoted to the results his conversion and the conversion of other slave traders have brought about, it may be proper at this time to read a letter from one of the girls saved from the life of a white slave by Paul Sinclair. When the letter was written the girl was staying at the Catherine Booth Home in Cincinnati. The officers, Staff Captain and Ensign mentioned are salvation army officers connected with this home.

Nov. 5, 1910.

"Dear Paul:

"Just a line to tell you how nicely I am getting along. I have begun to see things in your way now and you may be sure I am very glad you persuaded me to stay on here at the home. As I told you when you were here everybody, both officers and girls are very kind to me. I never knew people could be so nice, so good one to another.

"Oh yes, I want to tell you about the girl that was going with me to Toledo. Staff Captain found a nice place for her just two blocks from the home where she can run over two or three times a day. She likes the place very much and is awfully glad we listened to you. Paul I can never thank you enough for getting me away from that place, and making me to see how wrong it was for me to live as I did there. You need never worry about me

going back to that life. I really abhor even the thought of such baseness. I was talking about the tenderloin with Ensign the other day. She was terribly shocked at the things I told her. I never dreamed there was a woman living that didn't know of these things. I would give the rest of my life if I could say I had never been there; that I knew nothing of that life. But I will live so that people will forget the past or in remembering it will only connect it with the perfect life I shall lead in the future. Oh, if everybody did know the awful shame and degradation of such a life there would surely be very few girls 'on the line.'

"Write to me just as often as you can. Your letters are a great strength. And pray for me Paul that I may find the way to Christ. I feel that is the only happiness to be had in this world as well as the hope of eternal blessings.

As ever,

HELEN."

Like Paul another slave trader who reformed and became of great value in the cause against the traffic in girls was William Simes.

William was converted to the cause by Harry A. Parkin, assistant United States District Attorney in Chicago. Since that time he has helped in a way which called for great sacrifice and even bravery. The following is a statement or confession, if you please to call it that, in his own words, which he made under oath.

"While tending bar down town in a saloon, called Heinegabubler's Joke House, owned by Tom Collier, at —— State Street, I got acquainted with some Frenchmen one day in October, 1908. They walked in the place, and were buying several drinks. Before leaving one of them, Joe Michel, got into a conversation with me, telling me I was a good live bar tender, and a lot of bunk like that. Later he asked me how I would like to tend bar for him. I asked him where at and he told me, up in the red light district.

"I asked him what the hours were and he told me from one

o'clock to one o'clock, and seven days a week. I hesitated at first, but when he told me that he would pay me twenty-one bones (dollars) a week I began to think it was some money, as I was only getting fifteen dollars where I was working, so I told him I would call on him the next day and talk it over.

"I called upon him as I promised, and made a bargain so I started to work for him the following Monday in his notorious saloon called the Paris at —— Armour Avenue. This place is right in the heart of the red light district.

CHICAGO'S WHITE SLAVE CLEARING HOUSE.

"After being there a short time I became acquainted with all the inmates of his place for the saloon was connected by an open door with the house of ill fame of the same name. Michel run both of them. Well, in fact, the saloon was just the corner room of the sporting house, and it was all one place.

"Soon some of the inmates began to tell me their stories which I listened to as it was something new to me. These girls have a pretty tough time of it, and when they told me about being caught by pimps and brought there I was surprised for I thought there was no such thing in existence as white slavery but there is all right.

"The Frenchman soon became aware of the fact that the girls were telling me their troubles, and he told me to mind my own business, and I could not work for him if I kept on talking to the girls of the house. He was in fear I would become too well acquainted with them, and would want to take them out and help them get away.

"I soon learned that the girls in a good many of these houses were being brought to these places by panders, some of them having several girls in different places and getting their money for selling the girls, generally direct from the proprietor.

MAURICE VAN BEVER BUYS A PLACE.

"Well after a while Michel was arrested by the federal authorities and Maurice Van Bever bought the place. This Van Bever was another Frenchman who came to Chicago from New

York about four years ago. He had a lot of women there too, and I heard he got closed up and had to get out of town. Right back of the 'Paris' is the 'White City,' another sporting house and saloon combination. Van Bever had bought the 'White City' from a Frenchman named Mathew Sairs, who is living on Eighteenth Street near the lake now.

"When Van Bever bought the Paris he sent me over to the 'White City' to tend bar and I was there a month, then he brought me back to the 'Paris.' This fellow was a white slave trader right, and he got me into the business with him. He had more pimps and panders hanging around his place than anybody else for he had the headquarters for the white slave trade. Say, he was smooth and protected up to the teeth by the police.

GIRLS BROUGHT FROM MANY PLACES.

"Now there was a fellow by the name of L. Davis, or L. Dorrin, as he sometimes called himself. He brought girls from Danville and Rock Island, Illinois, and from St. Louis, Missouri. One girl from Rock Island in particular I felt awful sorry for because she was such a [illegible]d innocent girl. Then there were Billy Berger and Frenchie Tolman who were bringing in girls from Ohio, mainly from Columbus. Both of these lads were bold and smooth at the business of getting girls.

"Berger picked up an acquaintance with a girl whose name was Florence ——— at a skating rink in Columbus, Ohio. Upon some fake story or pretense he brought her to Chicago and sold her to Van Bever. Later on she ran away and went to live with her uncle and aunt up in Milwaukee. Also this Berger married Ethel —— from Columbus, Ohio, he couldn't land her any other way, and he put her in the Paris. Those fellows thought no more of marrying a girl, or drugging her than they did of eating their supper.

"Dick Tyler brought a whole bunch of girls from St. Louis. I cannot remember all the names; there was Julia ———, and Minnie ———, who was a good, decent girl when he got her, and a lot of others.

"Mike Hart and the rest of the gang generally worked between Chicago and St. Louis.

"When the girls were brought in they were always put in debt to the house, and had to stay there and work it out. The account of the girls were kept in a book by the landlady, and the girls would go over the accounts with the landlady once a week, which was called making books. Their books were usually kept in this manner:

"The girls caught and brought in by panders were charged up on the books with the money it cost to get them by the procurers, sometimes the cost of landing the girls, including railroad fare, amounted up to twenty-five to fifty dollars. Then to this was added the money paid the pander for the purchase of the girls, or for his selling them. Then all his other expenses were charged to the girls.

"The landlady would then buy house clothes for the girl, having a man call who made it a business to sell clothes, etc., to girls in houses of ill fame. The landlady would pay him perhaps five or eight dollars for a gown, and she would charge the girl ten to twenty dollars for the same gown. Shoes were bought for two dollars and a half, the girl being charged five dollars for them. Hose was bought for twenty-five and fifty cents, the girl being charged fifty cents and a dollar. Powder and toilets were bought for twenty-five cents, and they would be charged fifty cents for it. Girls very seldom got out of debt. When they were nearly out of debt they soon would have to purchase another dress and outfit. They would have to make fifteen dollars every week before they were allowed any credit on their book, this being for board, as fifty cents on the dollar went to the house at all times. A doctor would call once a week to examine all of the girls. The house would pay the doctor fifty cents for each girl, but the girl was charged one dollar every week. I have known them to get their examination card when the doctor would not even see them. The card would be marked in this form.

"'This is to certify that on this —— day I have examined Miss ——and find her free from all disease. Signed Dr. ———.'

"If girls got intoxicated and got sick, or went into a fit and they could not take care of them they would send for the doctor who would inject something in their arm, and if they would not go to sleep I have seen them abuse them.

"When the government, or some of the officials were around looking for girls from foreign countries, they would send them away at night, sending some one with them to watch them that they would not talk to strangers. I have heard city detectives tell them to get them away as soon as possible, and when they thought things were clear they would bring them back again. When girls were brought there they would always come late at night, or early in the morning when the streets were quiet. The pimp close on their heels. Then the proprietor, or the landlady, would send for the officers who booked the girls. The girls would at first be instructed how to answer the officers. I have known girls to be as young as sixteen and they were told to tell them that they were older, and been in the sporting business before in some other town or city, the girls always having to give some other name. After being booked they were learned how to rope and get the money. They were allowed one day off a week, but not alone, always sending a pimp with them to see that they did not run away. This would be done till they were sure that she would return herself.

"At one time in the fall of 1909 a pimp went to Danville, Illinois, after girls. The following day this fellow, whose name was sometimes L. Davis and sometimes L. Dorrin, sent a telegram that he had been arrested there and needed money. The proprietor, Maurice Van Bever, not trusting him asked me if I would take the money to him. I got the money and took the next train to where he was. I was not long in finding the police station, finding him there. From there he took me to where he had the girl and introduced me to her. Then I gave him the money. The proprietor wanted me to bring her back with me, but I came back alone as Davis said he would come with her next

day. The following afternoon he called up the saloon and said he got in trouble again and could not come, but that the girl was on her way, and would arrive at such a time, and as I knew her by sight he wanted me to meet her and take her to the resort where I worked. Not thinking anything of it, I went to the station and met her and took her in a cab to the resort, the pander coming the following day.

HOW ONE GIRL ESCAPED.

"At another time Van Bever sent for me early one morning. I thought the morning bartender was sick or had quit. I soon hustled to the saloon meeting the proprietor in the place. He then told me that a pander with a girl were to come from St. Louis, but was arrested the night before at the depot, and the case was to come up that morning. He told me that he thought the pander, Thomas Braun would be sent to jail, and the girl discharged, and that there might be a chance to get the girl after the case was over. We got down to the station as soon as possible, meeting two city detectives from the 22d Street station whom I well knew. One of these detectives took us in and told us he would show them to us as soon as their case came up. When it came up before the Judge the detective told us that this was the girl, and he pointed her out to us, and said if she was discharged there might be a chance to get her. We then went out, Van Bever telling me to stand across from the station and keep under cover where I could watch the station door, and when she came out I was to follow her until she got away from the station, then I was to take her to a certain corner where the proprietor would meet me. The detective kept us posted during the trial, but the pander, Braun, was sent to jail, and the girl was taken to the railroad station by an officer, and a ticket purchased for her, and she was sent home. The proprietor got nothing and I lost my morning sleep. The proprietor, and also the detective, were very much disappointed.

"When there were to be newspaper reporters around, the detectives would come in and tell us to keep the girls away from

the bar. At one time two detectives came in and told us that the Captain was around in the district with a newspaper auditor.

PROTECTED BY OFFICERS.

I told the housekeeper this, and kept the bells hot which we had under the bar to signal the girls in the rear. In about fifteen minutes the proprietor came in and said it was all right. I then rang the bell for the girls to come to the bar room door to rope. In a few minutes the Captain and auditor entered by the side door catching three girls and the landlady roping men in the saloon. The Captain came to the bar and asked for the proprietor, and when I said he was not in at present, he told me to come along which I had to do. When I got to the station I called up and had Van Bever come down, the Captain taking us in his office and calling us down, telling us that when he gave us an inch we would take a foot. We then went back to the saloon only to do the same thing again.

"I have seen panders beat their girls so that they would not be able to get out of bed for a week. Sometimes it would be for not making enough money, other times for being sick. Tickets were always on the go from the railroad ticket offices to panders for girls, by wire, and if they failed to come I was sent down to have them cancelled and get the money back.

"Detectives were always given the best to drink and smoke as often as they would come in. I have seen Detectives come in early in the morning and go in the parlors and sit around with the girls and drink sometime for an hour at a time. If new detectives were sent in the district and were to stay for any length of time they were soon made acquainted with the bartender, and proprietor.

WHAT BECAME OF THE GIRL'S LETTERS.

"The mail that came for the girls was never given to them direct, as we, the bartenders, were ordered to give it to the proprietor, or to her pimp who would examine it first. I have seen them open letters and if they were all right they were resealed

and given to the girls. If they were from some one who wanted her to come home they were destroyed.

"When it would come time for election we were told how to vote, and to register from the place where we worked so as to be in the first ward. Sometimes there would be six to eight register from this place, about two of them that were living there. I lived out of that ward myself, but was told it would be all right. When it came time to vote I went to the poles and was handed a ticket, and when I went in to vote a man took my ticket and marked it for me, and all I had to do was to fold it up and drop it in the ballot box. I do not even know how I voted as I thought I would work for the interest of my boss.

"Drinks were always sold in the parlor without fear. I served beer and whiskey whenever any one came in and wanted a drink. They were expensive, twenty-five cents a drink. Officers never interfered. If there were any of the Midnight Missionary workers around and would enter all the lights would be turned out and the girls would be chased up to their rooms till they would leave. Then they would turn the lights on again. If they would stop in front of the place and talk to the passers by the proprietor would get very angry as it hurt his business for some time. On Saturday nights he would hire cabs just to stand in front of the place to keep them from holding religious meetings in front of the place. The most of the time girls were not allowed to use the phone or answer it when some one called them up. I have stood by the phone and would hear the landlady answer it, or she would have the housekeeper answer it pretending to be the girl who was wanted.

"If a man would get intoxicated and he was a good spender and could pay with a check they would let him go to sleep and run up a bill for him while he slept, making the amount two and three times more than it was. If there was any one who would call to see the same girl too often and they thought he might try to take her away he would not be allowed in the place again, and if he would come back he would get a beating, and if he would complain to the officers, the officers would come in with

him and ask what the trouble was. Maurice Van Bever, the proprietor, would tell them that the fellow was trying to get one of his girls out. The detectives would tell him to beat it, or he would get in bad.

"Only those that have a girl and will put her in the house can tend bar and work for sporting house proprietors like Van Bever."

The foregoing confession marks the conversion of another slave trader. These fellows are not always altogether bad, and often make our best fighters against the panders when converted. Very often they fall into the business through vicious associations and environment, in fact environment plays an important part in every life.

However, a large majority of these rascals, in the business of trading in human beings, can never and will never be reformed. They are frequently addicted to the use of cocaine, gum opium and morphine, or they smoke "hop." Half the time they lie around some joint in a drunken stupefied state, the other half they are out looking for somebody's daughter to trick into sin.

Of course, many of the panders, both men and women, are cold-blooded, heartless and mercenary, who neither pity nor spare, but carry on their base traffic deliberately for money.

Not one of these, as we shall see later, was William Simes. He was just a big, good natured, easily led fellow, with sufficient manhood to realize in time that it was all rotten and wrong. We shall hear more of him, but now let us see who are these daughters who are caught in the pander's trap. Where do they come from usually, and who are these demons, without heart or soul, who capture them?

CHAPTER V-A

THE PART WOMEN ARE TAKING.

False Modesty Overcome—Heroic Work Being Done by Noble Women in all Parts of the World—Inspiration in the Message of Ellen M. Henrotin.

For a long period women were not supposed to know that such a sin as prostitution and its attendant even existed; it was considered an attribute of a modest woman, a mark of good breeding as it were, to ignore the subject. If it was ever mentioned it was with bated breath and never in general conversation. Prostitution was not considered as a necessary part of society, but as a thing more or less sporadic like small-pox, and while the law took cognizance of it the community was content to leave the enforcement of the law to the police and the reformation of its votaries to the small groups of consecrated women which the public regarded with tolerance and wonder on account of the mistaken zeal which led them to even hope for reformation for such sinners.

Women today envisage the subject from an entirely other view point, they have in large numbers been forced out of the home into the labor market by present industrial conditions, and their interest in municipal government is ever growing and thus on their unwilling consciousness is forced the conviction that in their hands lies the solution in large measure of this terrible problem. In the last three years the agitation, both in Europe and America, over the White Slave Traffic, the numerous cases and the publicity of the trials of procurers in the Federal Courts, the magazine articles and special reports, have aroused the interest and awakened the indignation of women the world over.

While hating the sin as much as in the past, yet this century has witnessed such a marvelous growth of organization among women that it has created a solidarity of interest which has embraced those of all lands and all races; women now comprehend

that if one class is hurt all are hurt, if one class suffers, all women suffer.

This condition has resulted in the formation of special organizations in England and America for the suppression of the White Slave Traffic, and on the Continent a large and powerful society known as the "Répression de la Traite des Blanches"—both names mean but the one thing; to suppress International and National Traffic in Women and Girls for purposes of prostitution.

In England and on the Continent women have been most zealous in their efforts to awaken the public conscience and to influence all governments to negotiate treaties which would end this infamous trade, now so wide-spread and ever increasing.

The groups of men who chiefly carry it on are cunning and in some way have secured political protection and as it is necessary for them to secure fresh material they have their agents in every country.

The most prominent women in Europe have espoused this cause and at the congresses and conferences which have been held in London, Paris, Madrid and Vienna the women who have been active have counted royalty among their number. This was notably the case in Madrid where the King's sister took a prominent part and the Queen herself received the delegates with cordial wishes for the success of the Congress.

At the Vienna Congress ten ladies came as delegates from the Austrian-Hungarian Society, there were five ladies delegates from Spain, two were from Italy, six from England, three from France, six from Switzerland, while Holland and Belgium were also represented by delegates from women organizations. All these ladies took an active part in the debates and showed in their addresses a thorough knowledge of the subject and of the law, and made many valuable suggestions as to ways and means by which this international evil could be mitigated. No cause has ever attracted an abler group of women workers in Europe.

For some reason American women have been slow to realize the extent and danger of the White Slave Traffic and that prostitution was now an established trade in American cities. It has grown and fed on ignorance and silence until it is commercialized and carried on for the profit of house and land owners—the liquor trade—the procurers and keepers of houses, in a word it is a business with all the word implies of organization and efficiency on its own line.

During the last three years the Societies of Social Hygiene have by lectures and pamphlets shown the community how great is the physical danger which menaces the health of men, women and children through the spread by professional and clandestine prostitutes of venereal disease—the ravages of the white slave traffic is also better understood as well as the danger to all Municipalities of harboring a class which not only breaks the law, but defies it. Thus women are being aroused to a knowledge of this secret sin and they have wisely begun by studying existing conditions.

The Chicago Woman's Club by its joint Committee of the Philanthropy and Reform Departments on Social Hygiene has given courses of lectures to teachers and parents, and has supplied speakers for clubs and associations all over the city.

At the recent Triennial of the General Federation of Women's Clubs held in Cincinnati, a session was held on Social Hygiene which was the largest of the Convention and excited the greatest interest. The Board of the Federation has appointed a Committee on Social Hygiene. Other Associations are organizing similar committees and thus women have at last put their false modesty aside and are doing their part to recognize their responsibility for the continuation of this blight on the family relationship, and this stigma on civilization.

The next three years will witness an entire change in the point of view of society towards prostitution, and will endorse the program of the Vice Commission of Chicago:

"Constant and persistent repression of prostitution, the immediate method: absolute annihilation the ultimate ideal."

Ellen M. Henrotin.

CHAPTER VI.

WHOSE DAUGHTER ART THOU?

Piteous appeals from parents—"Will you please help me find my daughter?"—The Author's office besieged daily—"If any one ruined my sister I would take my own revenge"—Every girl is somebody's daughter—Someone loves her—Every girl is worth saving—"Whose daughter art thou? Can I help her?"—Stories of girls showing how they are misled.

The confessions of the white slave traders have revealed how easily girls are caught in the traps set for them. Every day girls disappear and are lost to their friends and families, in most cases forever. It is quite a usual item of news in our daily papers to read that some father or mother is seeking to find a daughter. Oftentimes large rewards are offered for them.

The societies and organizations working against the traffic in girls are besieged with letters from parents. In many instances photographs are enclosed, "Will you please help me find my daughter?" is the usual appeal. These organizations, many of them employing detectives, do try and try hard to locate the missing girls.

It is pretty safe to conclude that the girls have nibbled at the baits that procurers flaunt in the faces of their proposed victims. They have probably been taken to some distant city upon the pretext of receiving some lucrative employment, or upon the promise of marriage.

Brothers have said: "If any one ruined my sister I would take my own revenge." Remember brothers that every girl you help to push along the downward path may be somebody's sister.

A lawyer once said in a Chicago court room while defending a pandering case: "I had two sons and two daughters, but God didn't see fit to let the daughters live. Had they lived and a

pander had procured them for an immoral life, this right hand would have dealt out justice."

Then father, do not forget that every girl sold into a life of vice is somebody's daughter.

Whose daughter art thou little girl in a den of vice?

You are some one's daughter, some one loves you, and yet the world would call you an harlot.

Read father and mother, the thirty-fourth chapter and last verse of Genesis. "And they said, Should he deal with our sister as with an harlot?"

No, every life is sacred. Every girl in the mire of degradation is worth saving. When you see some forlorn creature all painted and sad, say to yourself, "Whose daughter art thou. Can I help her?" Stories of girls who have disappeared will give an insight into the many avenues these girls are led.

You may feel that this does not concern you; but it does, and that very closely. It is the duty of every person to look out for somebody else's daughter and guard her morals as zealously as possible. You may not feel that you have this responsibility, but you have. If you allow this hideous monster called "white slavery" to thrive and grow fat you cannot tell at what moment your daughter or your neighbor's daughter may be its next victim. You will know how easily your daughter may be entrapped if you will observe how shrewdly and quietly white slavery has entrenched its slimy self in our social life.

Let us see who these daughters may be who are caught in the panders' trap. How has this traffic in girls all come about, and where do these girls come from? How do these slave traders catch their victims?

The traffic in girls is local and foreign. The traffic in women slaves, in one form or another is hundreds of years old, but it has remained for the present age to see it crystallized into a well defined commercialized business. This business has been

"THE LOVE GAME."

A pander working "the love game," assumes the role of a banker's son seeking rest and fresh air. He hoodwinks the girls by stories of great wealth and position, the upper part of the picture shows the gay times promised.—Chapter VI.

"THE EMPLOYMENT PLAN."

One of the white slave trader's methods is to seek the girl as an employment agent bent upon securing help for some large store or hotel. He is pictured telling the father what a great chance there is for the girl in the city. The daughter leaves for the city, her doom is sealed. —Chapter VII.

termed in this country, and many others, for lack of a better name, "white slavery." The phrase, white slave traffic, is a misnomer, for there is a traffic in yellow and black women and girls, as well as in white girls. However, the term has become so widely and extensively used that it seems futile to ever change it.

The traffic in girls simply means the procuring of girls for immoral lives. That life of open shame, of public prostitution, is so naturally abhorrent to nearly every girl that none go into it except in one of two ways; either they gravitate into it, or they are tricked or trapped into it. A kept woman, finally cast aside by a libertine, or a woman, unhappily or unfortunately married, may drift into it, but very few young, unmarried girls walk into a house of shame, and say, "Here I am, I want to be a prostitute." Therefore, the number of girls going voluntarily into this life is far too small to meet the demand; hence the necessity for tricking into the life large numbers of girls who would not come willingly. A resort-owner in the vice district of Chicago, admitted under oath to United States District Attorney Sims, that it had cost the "houses" of the vicinity thirty thousand dollars in one year to hire procurers to get new girls.

THE HISTORY OF WHITE SLAVERY.

Panders, the law calls these creatures, both male and female, who trade in human flesh to fill the dens of shame. These panders originated in Eastern Europe. The immediate cause at that time, was the abject poverty of the people in certain European countries and provinces.

The early girl slave trade was carried on by the sale of girls from Eastern Europe into the Orient through the main distributing center, Constantinople. The victims of this traffic were recruited chiefly from the Ghetto of Europe in the old kingdoms of Poland, now a part of Russia and Austria. The kaftan, as the procurer was then called, gathered up the girls in Galicia and Russian Poland and sold them into Asia.

About a half century ago the girl slave trade began in the

West. This was the beginning of white slavery as we know it today. The condition of the Jewish people in Southwestern Russia, Poland, in Galicia, and in the North of Austria was deplorable. The girl slave traffic proper began first in Galicia. There, the Jewish people persecuted and oppressed, had fled for protection and were huddled together. The lands became greatly over crowded and the people became destitute and poor. They had not enough work to provide themselves with food and clothing, and the support of the daughters, who could not earn money, became a great burden.

People who have travelled through Galicia and other European provinces to investigate social conditions there, tell that it is not an uncommon thing to find two and three, and even four families living in a house of one large room, the quarters of each family being separated by a chalk line, or a string drawn across the clay floor. Housed together in this fashion, men, women and children often sleeping on the floor are brought into close and sometimes improper relations. This horrible condition in the home naturally breeds immorality.

Year by year the condition had grown worse until word reached these poverty stricken people of the need of laborers and female help in South America. Then began the flow which developed into the steady stream of immigration of girls to South America, and which afforded opportunity to the kaftan to turn the trade in women to the West.

The business of procuring, transporting and selling girls for immoral purposes, developed to an enormous extent. With Lemberg as the principal recruiting center, many cities in Russian and Austrian Poland were infested with the human leaches who made it their business to ship or personally conduct girls to the South American continent. It is reported that thousands were sent to the Argentine Republic alone.

Many of these girls were induced to go upon promises of marriage and others were taken there upon the promises of securing work. There is to this day a large colony of these procurers in Buenos Ayres. However, many of them have been driven out by

the stringent laws recently passed in the Argentine Republic, as part of the world wide crusade that is being made against these loathsome wretches.

For some reason the Russian and Galician kaftan steered clear of the North American continent, and herded their victims for the slaughter in Argentina and other South American countries.

FIRST WHITE SLAVES FROM FRANCE.

It was the procurers in France who first developed the business of exploiting girls to supply the vice resorts of North America. About the time the Jewish kaftan discovered the opportunities in the west for the sale of slaves, the procurer, known in his native country as Maquereaux (Mackerel) had reached the zenith of his prosperity in France during the reign of Louis Napoleon in the sixties. So well developed was the procuring business in France that the maquereaux adopted a costume of their own, consisting of black velvet trousers, a blouse, and a little silk cap, which was called the bijou.

With the advent of the French Republic the sentiment of the people was aroused against the operations of the maquereaux, and they were driven from the country. Many of them were exiled to the Penal Colonies of New Caledonia and French Guiana. Meeting strong opposition they began to seek other fields for their foul business and travelled far and wide until today they may be found over the entire world. Many of them began trading girls in London and New York. The latter place seemed to offer them the greatest advantages and the best returns for their efforts.

The French girl slave soon became common, not only in New York, but also in Chicago, San Francisco, and other American cities. Until the last few years the French girl brought a high price to the trader who sold her, and in consequence some of these procurers grew very rich. In many of the larger cities of the United States today the proprietors of the larger immoral houses are French people.

THE ADVENT OF THE "CADET."

Following closely upon the heels of the French maquereaux in New York City came the cadet. There was a great influx of Austrian, Russian and Hungarian Jews about twenty-five years ago in New York City. Among these immigrants were disreputable men and boys who had learned the art of procuring from the kaftan of Eastern Europe, and they soon began to develop this traffic in America. The crowded condition in the East side of New York gave these cadets a great field to work upon. Corrupt politicians in New York City, anxious to control the districts largely populated by foreign people, winked at the development of the sale of girls by the cadets and sometimes even aided in it.

Before the maquereaux, called "macks" in this country, and the cadets arrived in New York, the immoral houses were conducted by women. It became the object of these foreign procurers to displace the women in the ownership of these resorts, and thus they began to secure supplies and assume the management of the houses. Most people erroneously believe today that the disorderly resorts are owned mainly by women, however, the fact is that the real owners are men in most instances, and the women are hired merely as superintendents or madams. The women are often only ostensibly the owners.

The new immigrant girls were most exposed to the wiles and schemes of the procurers. The profitable and protected business of exploiting girls for immoral resorts soon attracted hosts of others from many races. American bred boys, men and women, ever on the alert for making money soon grasped the idea that this was an easy way of acquiring an income. In recent years the Italians and Greeks have come into prominence in the pandering business.

For years the domestic servants and the poor working girls have been most sought by those who would sell them body and soul into slavery.

During the year of the World's Fair in Chicago a great many women of loose character came to this city. Others

were brought by the maquereaux, cadets and pimps from New York City. The French and the Italian procurers took up their abode on the North and South sides of Chicago. Up to that time, those interested in settlement work tell us that it was very uncommon to find a Jewish girl in an immoral resort in the City of Chicago. At the present time the Jewish reform workers state that about fifty per cent of the inmates of disorderly houses on the West side of Chicago are of Jewish descent. This growth in comparatively a few years is the best illustration of the dreadful work of the Jewish cadet and pander, who had settled on the West side of Chicago. Before this traffic was exposed in Chicago at certain hotels and resorts on the West side Jewish girls from Europe were sold in almost open market to the highest bidders from immoral houses.

WHITE SLAVERY REGARDED AS "BUSINESS."

It is deplorable that among some of these people of the East side of New York and the West side of Chicago the business of trading in women is not considered wrong, but is regarded plainly as "business." Even the men who are well known as dealers in human flesh stand high among their own people in these communities and some have held positions of honor and respect in their religious circles. These men are regarded by many of their own people as honest in their dealings among each other. They are reputed as being kind and generous to their families. Their idea in carrying on the occupation of buying and selling girls is regarded very much in the light that if they do not engage in this profitable business some one else will. The efforts of the Jewish cadets, however, have been confined mostly to the West side of Chicago, and it is there that they have so quickly wrought havoc among their own people.

As in New York City soon the ownership of disreputable houses passed into the hands of the French, Jewish and Italian men in many cities of America. Self preservation prompted the other owners who saw these men of foreign birth, who were growing rich all around them, to adopt the same methods. The

supply in young girls did not equal the demand. Proprietors of these houses began sending out hangers-on to get one or two immigrant girls. Then it was found so easy and profitable that they began to hire men and women for the sole purpose of securing fresh supplies.

The foreign owners continued to import girls from various countries, not only to be kept in their own resorts, but also to be sold and distributed into the resorts owned by Americans, and thus the nefarious business we know today developed and grew to vast proportions.

These procurers, now named panders, travelled to the West as far as the Pacific coast, to the North and to the South until now the whole country is covered with a net work as finely woven as any business in the world. While Lemberg and Paris are the chief distributing centers for this business in Europe, New York, Chicago and San Francisco have become the main distributing points in America. However, these are not the only cities where girl slaves are bought and sold, but nearly all the other large American cities including Boston, Philadelphia, Pittsburg, New Orleans, St. Louis, Cincinnati, Denver and Seattle have become trading centers for the girl slave agents.

No one race or creed predominates in this awful business. Probably never in the history of the Jewish people has so foul a stain upon its fair name been disclosed as when came the revelation of the part that Jewish men and women have been playing in this terrible slave traffic. Yet, the good people of this race and creed have risen to the occasion and have started to wage unrelenting war against vice in any and every form, in their own ranks, and in the world at large.

It should be clearly understood that girl slavery is not a Jewish problem alone, neither is it a French nor an Italian problem. It is a problem for every good citizen in every country to solve. Jews and Gentiles alike have contributed to the great army of panders which now floods the entire earth.

As is sometimes supposed, there is *not* one great syndicate owning and operating this business. It is conducted by sepa-

rate groups who have adopted the same or similar methods, many of them having either direct or indirect relations and understandings with each other. Not only has the immigrant

AMERICAN GIRLS FOR FOREIGN MARKETS.

girl in America been exploited in this foreign traffic, but American girls have been procured for the foreign markets. Girls from many North American cities were sent in the middle of the nineties to South America, and to Asia.

The camps of the miners and the armies have often attracted the panders. It is known that traffickers took girls to South Africa where many mining camps were located, and often came back with small fortunes. They procured American girls for the mining camps of Alaska, and sent many of their victims to the Panama canal.

In 1901 and 1902 the disclosures brought about by the investigation made by the Committee of Fifteen in New York City, caused the panders in that city to be exiled and they were sent scurrying over the country to other American cities and to the camps of laborers in the lumber and mining regions of North America.

Up to this time thousands of foreign girls had been shipped into this country, and yet the proportion of foreign girls who were being procured by panders had been gradually growing much less than that of the girls of our own country. In the United States today at least three-fourths of the slave victims are being enveigled from our own farms, towns and cities. Thus this traffic in girls which originated in Europe has assumed alarming proportions in America.

METHODS EMPLOYED BY PANDERS.

The methods the panders employ in America in procuring girls are many. Poor Mildred was lured away by the promise of marriage, and the enchantment of a romantic elopement. Unfortunate Fannie was seeking to better her condition with the hope of better and more profitable employment. Deluded

Mabel, first the victim of lust and passion, then the victim of a libertine, and at last was the victim of a slave trader by force and the use of chloroform.

These beasts of prey prowl everywhere and under many guises. Engaged in the traffic in girls are women and men as has been seen. Women panders are often creatures of superior culture and intelligence, who carry on their wretched business with cunning and dispatch. Even a former school teacher, Dora Douglas, was convicted and sentenced to prison in Chicago in December of 1908, for procuring girls from Milwaukee, Wisconsin.

Transactions which involve outrages such as cannot be surpassed in the worst annals of Turkish misrule these women procurers often will perform without the quiver of a lip, or the droop of an eyelash. Richly attired, of fascinating manner, sometimes possessing remnants of former beauty, and withal keen as razors, and sharp as steel traps, these women are the most dangerous creatures extant in the civilized world.

"THE LADY PANDER" AND HER TRAPS.

These women procure girls in such ways as these: A nice looking woman, perhaps, middle aged and "motherly" in manner is buying ribbon from a pretty, tired-looking girl behind a counter. The customer observes the heat of the day, the crowd in the store, the fatigue of standing for long hours. If the girl answers in a tone of self-pity, the shopper goes on: "One ought to get good pay for such hard work. Oh, you say the pay is not good? What a shame." Then she tells of a place she knows where a girl is wanted at excellent wages. Perhaps she suggests that in a great rich city, it is a pity there are so few who care how a working girl gets on. Perhaps she says: "It never occurred to me before, but I have a lovely bedroom that I never use. You would be welcome to it, without pay—just so I might feel I was helping one girl along." The girl often living alone in a large city jumps at the golden opportunity to better her social condition. The new found "friend and

philanthropist" is a God send the girl thinks, and that very night the girl may go, not knowing where she is going, with this woman to a large fine looking house, or a magnificent apartment, only to find too late that it is a palace of shame.

Again the woman pretends to come from a small town, she is a shopper, and finds, "city folks so hard to get acquainted with." This method is used especially if the girl has let fall that she is from a small town. Wouldn't it be nice if they two could go somewhere together and have a pleasant evening? "A woman can't go any place alone, it seems." Or she has a young gentleman son and it is her dread that he will "get taken with some of these idle city girls. I want him to marry a fine working girl who will make him a good, sensible wife. Dear me, I wish he knew a girl like you."

Then again, the woman, fine looking and handsomely gowned, discovers that the girl in the shop is interested in music, and pretending to be attracted by her beauty, as did Alice Alva, a resort agent in Chicago, she invites the girl to her home to hear and study music.

Yet still other women make it a business to get acquainted with factory girls, often foreign girls practically alone in a strange country. The woman speaks the girl's mother tongue and promises better employment some place, and thus entices the girl to her ruin. Such a woman was Emma Mosel, alias Marie Smith, also of Chicago.

Is any girl greatly to be wondered at if she does not see the trap concealed by these tempting suggestions? They sound like mere human kindliness to her; no one has ever warned her that thus the devils come. And so she goes—to her doom.

Sometimes the "kind" matronly person sits about waiting rooms of stores and interests herself in girls scanning the want-ads of the daily papers. Sometimes she is at a railway station, however, that happens now less frequently than formerly because of the watchfulness of representatives of the Traveller's Aid Society, to "spot" newcomers ignorant of where to go. Often she is on trains coming into cities, and offers girls work

or hospitality. Not infrequently she is at a summer resort or winter resort, and induces a girl to go back with her as maid or companion. Or she advertises for a "companion," (that easy job so many silly girls are looking for!), and receives applicants in a hotel or other place not under suspicion. She has a thousand wiles, but one end. She may be a "Madam" procuring for her own resort; or she may be a mere agent, getting a stipulated price for every girl she "lands."

HOW GIRLS ARE LURED TO DESTRUCTION.

The ways of the male panders are quite as various and more numerous. He is usually a skilled hunter, and he studies his game so that he may know just how to bring her down. He works along the lines of the least resistance. The human wants and frailities, the liableness to be deceived or seduced are matters of business to him. The wayward girl he procures quite easily, while the procuring of the good, innocent girl but adds keen enjoyment and sport to his hunt. Everywhere girls may be easily approached he hunts them, it may be at a county fair, a street carnival, at the public dance, on excursion boats, in summer parks, nickle theatres, waiting rooms, in stores, and in ice cream parlors. He stops at nothing, even at church; and has been known hundreds of times to court his quarry after prayer-meeting, marry her with much village pomp, and sell her into a den of infamy during her "honeymoon." He does not marry her if he can otherwise accomplish his purpose, but he does not hesitate to marry if that seems the easiest way. If he finds a girl is "stage-struck," he tells her he is the agent of an influential manager, and gets her that way; she goes to see "the manager," and never comes back. If she is obviously romantic, he turns her poor little head with his passionate avowals of "love at first sight," and tells her stories of his father's wealth, his mother's social splendors, and his fine home; or his parents want him to marry "one of those awful society girls—nothing to 'em. I never liked 'em, but the minute I saw you, I knew I never could do what they want me to.

It was love from the word 'Go' with you, kid." Or, if she is pathetically shabby and underfed—a poor little "hall room" girl, starving for a bit of pleasure, a good meal now and then where the lights are bright and the crowds are gay—he takes the tenderly benevolent attitude: "It's a darn shame the way some fellows spend their money on girls who have too much anyway. Them girls don't thank you for it. You send 'em ten dollars worth of roses, and they'll hardly mention that they got 'em. I'd rather share my money with a little Pal that works hard and don't get much. There's heaps more satisfaction in it." And so on. It all leads to the same end, the brothel and the potter's field.

The first step in the procuring of the girl, the gaining of her confidence, being passed, the next step is to sell her. This is accomplished by taking her out to see a friend, sometimes they are looking for a nice room or hotel for her, or for rooms for both of them after they shall have been married.

If the unwary girl has been caught by the "stage struck method" she is taken to see the "manager," or to a place to try on theatrical costumes. There are cases where the girl has been thus induced to put on short, gaudy dresses, thinking these were stage costumes, when in fact they were "house dresses," and by this means her street clothes are easily hidden and locked up. Again should the pander pretend to be an employment agent he is merely taking her to the place where she is to find work. Sometimes he specifies no more than that he will take her some place where they can have a good time. If she proves to be balky and shows any reluctance, she is drugged, or made intoxicated. Yes, it is a sad fact that in certain cafes a wink to the waiter will bring a doped drink to a girl victim.

So in the busy, grinding whirl and rush of this great busy world, is it not well to pause and ask whose daughter art thou? Where, little girl have you come from? Are you a daughter of some distant and foreign land lured here by the promise of

gold or are you a daughter of our own country, the land of the free and the home of the brave?

Every one of these poor, dejected and degraded girls is somebody's daughter. Do not pity her, but sympathize and help her. She is worth it for every soul that is saved brings great rejoicing in heaven: "He also will hear their cry, and will save them."

CHAPTER VII.

HOW PANDERS WORK BETWEEN CITIES.

How girls are lost—The pitiful Story of Anna C—A trade in human flesh—Saved from a life of shame—Breaking up the traffic between Chicago and St. Louis—Nine of the brutes fined and imprisoned—How they work.

We have just read how thousands of girls mysteriously disappear, and one would naturally ask, where do they go? The answer is the city girls are taken to other cities, and the country girls are taken to towns and cities. First let us see how the panders work between cities.

In the summer of 1910 in the City of Buffalo, New York, a young girl, Anna C——, by name, was brought into the court room where Judge Nash presided. She told a pitiful story. She said that her home was in New York City where she lived with her parents. One night at a dance she met Charles Pearlstein, a man about thirty years old. After a short acquaintance he told Anna that he had fallen in love with her and upon the pretense that he intended to marry her, Pearlstein induced the girl to go with him to Buffalo. There the girl was led to believe that her pretended lover had a fine position awaiting him. Upon arriving in Buffalo she testified that Pearlstein had forced her to live an immoral life in a house of shame on Vine street. There she was in a strange city five hundred miles from home. With no money to get back home with and unacquainted with the ways of the world what was this girl going to do but stay there. The keeper of the resort turned over all her earnings to Pearlstein. During the ten days she was an inmate of the disreputable house where she was forced to stay, her procurer collected seventy dollars as his wages for her procurement, and all of this money was taken from the money received by this poor little girl.

On August the twenty-fourth, Pearlstein was found guilty upon the technical charge of vagrancy, and sentenced to the penitentiary for six months.

As the trader in human flesh was being taken from the court to the penitentiary Judge Nash ordered him to give up the seventy dollars, and turn it over to the girl. Pearlstein screamed that he was a poor man and had not a cent. However, a search of his clothing disclosed a roll of bills containing one hundred and forty dollars. Pearlstein reluctantly handed over the money to Anna.

What became of Anna? Well she was sent to the detention home temporarily and one of the Hebrew charities in New York City was notified to send for her that she might be returned to her family.

While the above case shows how panders take girls from one city to another by pretended love and false promises of marriage, yet the most striking illustration of the way panders work between cities was brought to light when the Chicago-St. Louis gang were unearthed and annihilated. The history of this most important case is as follows:

In Luxembourg, Germany, on the fourth day of August in the year 1881, was born a girl who years afterward was destined to play an important part in the great white slave drama. She lived with her parents and attended school at the place of her birth until she was eighteen years of age. Then she was imbued with a desire to go to America, so in the year 1900 she went to New York City, where she was later employed as a dressmaker. She worked at dressmaking for about three and a half years in the employ of a Mrs. Barnable on Fifteenth Street between Seventh and Eighth Avenues. Afterwards she ran a boarding house on West 50th Street in New York. Her biography does not record exactly what she did after that except that at least part of the time she worked in various places in New York as a dress-maker. We do know, however, that she moved to Chicago in December, 1907, and two months later, in February of 1908, she was married to Maurice Van Bever of

whom we have learned so much from the confession of William Simes.

Of the intermediate history of this woman, who is now Julia Van Bever, little is known. From the boarding house and occupation of a dressmaker, she mysteriously disappears. Perhaps Van Bever had procurers at work in New York, and perhaps Julia was one of the victims cast into the seething caldron of vice; at any rate she emerges a social nemesis, visiting the sins of society upon its guilty head. Perhaps for an interval she was the star attraction of Van Bever's house of shame, who could not be kept as a mere inmate. Her extreme beauty, gracious manners, great popularity and ungovernable temper made her impossible to control. She was soon at the head of Van Bever's establishments in Chicago, where as "Madam and Landlady," she ruled both her patrons and her subordinates with a rod of iron. She presided over these dens of vice, where gentlemen were entertained, and for which young girls were procured by all means that were possible.

These women, both the Madam and the procuress, are indeed a psychological puzzle. How a woman like Julia Van Bever can retain so much that is womanly in appearance, and so little that is womanly in nature is a mystery. They certainly typify the "harpies" of olden days for their fingers drip with blood and they tread upon broken hearts.

VAN BEVER—THE SLAVE TRADER.

It will be recalled that in Chapter V. William Simes told that Van Bever owned a resort known as the "White City," and later bought the adjoining place on the west and facing Armour Avenue called the "Paris." This man, Maurice Van Bever, buyer and owner of girl slaves very discreetly kept in the back ground. To the world outside he merely was a saloon keeper in the red light district. Poor misguided, deluded Madam Julia was pushed to the front as the landlady and mistress of the resorts. Lurking behind Madam Julia was the tall form of Van Bever with his forefinger ever pointing the way she must go,

directing her movements with the cunning of a fox and ferocity of a wolf. His ingenuity developed the most gigantic slave business that has yet been unearthed, with a system equal to almost any business concern in America. Around him he gathered a pack of wolves in the shape of panders who were ever ready to roam the country in search of new victims to be gnashed and bitten by the whole lot. The operations of Van Bever and his crowd were finally discovered by detectives working under the direction of the writer, and let it be said here that these detectives as smooth and daring as any in America live a life of self-sacrifice, never known to the police, never appearing in court ,and never receiving praise in newspapers. It was learned that a stream of girls were being brought from St. Louis to Chicago by the procurers mainly upon the pretext of receiving more inviting employment and higher wages. These girls were taken from restaurants, stores and private homes where they were working as servants, and promised finer and better positions in Chicago. The information was ascertained also that Van Bever had devised a code for letters and telegrams to warn the panders of danger, and also for the purpose of writing or telegraphing secret instructions.

TRAPPED BY A LETTER.

A letter written by Mollie Hart, a procuress, to Mike Hart, a pander then in St. Louis, fell into the hands of secret detectives. It said that two city policemen "had told Van Bever that a certain party told them that you went after some girls, and these was watching for you when you return. So if you get any girls coming up here you had better leave and send them a few days later, or either get off at Hinsdale, and put them in a hotel for a few days, or else don't bother with the girls. Everything will be all right if you come back; the way I told you is what we mean everything is O. K. next week. Burn every letter and telegram you receive from here. Leave the girls behind with ——. The girls will have to wait a few days, but you come back at once alone."

"THE THEATRICAL SCHEME."

This is the most usual scheme used by white slave traders. They pose as theatrical managers and go even into the homes of their victims to try their voices, etc. They are smooth talkers and tell what a great future awaits her. She leaves home and in a few days finds herself a white slave.—Chapter X.

"THE DRUMMER, OR TRAVELING MAN WAY."

When a pander strikes a rural community he must work very smoothly, for every one knows that he is a stranger. He poses as a drummer or traveling man, and seeks the girls in this way, promising a fine time at balls, parties, etc. Once in his power she is lost.—Chapter VI.

Mike, not suspecting trouble, walked into the trap the detectives set for him. This was in October, 1909. The girl he induced to come to Chicago upon the occasion of his downfall was a girl named Sarah. Mollie Hart and Mike Hart were arrested and Sarah was sent to the Florence Crittenton Home for protection. When Mollie and Mike were arrested the word

CONSTERNATION IN THE VICE DISTRICT.

spread through the underworld of Chicago like wild fire. Van Bever disappeared at once, and conflicting reports were given out as to his whereabouts. A certain Frenchman in Chicago suddenly became interested in the welfare of the crusade against panders, and volunteered advice and information which, of course, was purposely misleading. However, no credence was placed in him, although he was made to think he was believed. One report had it that Van Bever had fled to France, and another that he had gone to Seattle.

The "Kid," a detective, and the best of them all, located Van Bever in a certain hotel in Chicago. One night he thought he had him and called two city policemen on the telephone, but by the time they arrived Van Bever had eluded them. The chase after this slave trader was exciting and interesting. He would start out in one closed carriage, and suddenly jump into another, going in the opposite direction, in which would be a member of his gang. To follow him the detectives had to press express wagons and other vehicles into his service. Finally one day the writer received a telephone message to come immediately to a certain office building. Arriving there he saw a

VAN BEVER, A PRISONER.

closed carriage with its coachman standing in front, and in the shadow of the building was the faithful "Kid." At length Van Bever emerged from the crowded building with his wife, Julia. When Madam Van Bever was seated in the conveyance, and Maurice was about to enter the writer stepped up and touched him on the shoulder, and said: "Your name is Van Bever?"

The man so bold as a slave owner turned deathly white. There seemed to be not a drop of blood left in him. He stammered for a moment, and then nodded. By that time a street-crossing policeman who had been advised of what was going on came up, and the arrest of the Van Bevers was made.

BREAKING UP THE CHICAGO-ST. LOUIS GANG.

Within a few days the whole gang was rounded up excepting Paul Auer, alias Du Bois, Van Bever's handy man in crime, Dick Tyler, another member of the gang, and his woman Julia Tyler, who escaped and ran away and were never caught.

Mollie Hart was convicted, October 11, 1909; Mike Hart received his sentence October 30, 1909. Albert Hopper, also engaged in bringing girls from St. Louis to Chicago was found guilty the same month.

David Garfinkle of St. Louis was brought to Chicago, tried and convicted November 18, 1909. He was the St. Louis agent where the Chicago-St. Louis gang made their headquarters when at that end of the line. The venue was laid in Chicago, Cook County, Illinois, because it was proved that Garfinkle came to Chicago and received money for his part in the business.

Joe Bovo, also of St. Louis, was convicted December 24, 1909, and got the light sentence of six months in the House of Correction, and a fine of Three Hundred Dollars as a Christmas present. In these cases Illinois had to go to Missouri and "show them."

The Van Bevers were both tried in November, 1909. Julia Van Bever was found guilty on November 27th, of that year, and her husband Maurice was tried the week previous.

As the trial of Maurice Van Bever was one of the hardest fought, and most important, let us go to the court room where that skilled and able Judge, Honorable Edwin K. Walker, was presiding, and gather from the witnesses themselves the testimony in the case.

Mollie Hart was the first witness called by the prosecution to

present evidence against Maurice Van Bever. In answer to the prosecutor's questions she told her story in this way:

"My name is Mollie Hart. At the present time I am living at the House of Correction. I know the defendant in this case, Maurice Van Bever. I first met him around the Seventh or Eighth of April, 1909. Before that time my home was in St. Louis. The latter part of June I went back to St. Louis on a short trip. Before I went I had a conversation with Mr. Van Bever, and in that conversation he just told me to try to bring some of my girl friends back with me.

The first place I met Mr. Van Bever was at number —— Armour Avenue. I stayed at that place until May, then I went to St. Louis. I came to this place again and went back again to St. Louis. This time I came back from St. Louis around the Fourteenth or Fifteenth of July, and then I went back to this place. I stayed there until the night before we were arrested. We left there in the morning of October Seventh. As to what I was doing there, — I was supposed to be "sporting."

When I came there in April they took me down to the dining room, and spoke to us girls, and told us what to tell the police officers when they came, that is, Mrs. Van Bever spoke and told us to in the presence of Mr. Van Bever. They told us to tell that we were in a bad place, had been in a place like that before, and when they asked our age—I said nineteen, and they said I had better say twenty years. They did not say anything else at that time. We ate our supper then, and they took us upstairs. There were other girls there at supper, about three or four.

Later at the time Van Bever told me to try to bring some of my girl friends back with me from St. Louis, he said if I brought the girls he would give me Fifty Dollars.

When I went down to St. Louis I saw one girl, Sarah ——. That was around the first of July. I came back from St. Louis by myself, and saw Mr. Van Bever at that time. He asked me where my friend was. I told him—well, I told a lie to him. I told him I saw her the night before, and gave her a ticket, but I

didn't. And later on he said 'I wish you would get the ticket back.' So he could get the money back on the ticket if she didn't come up here. He asked me several times why she didn't come. I told him I didn't know. I didn't go to St. Louis again after that.

Yes, I do know Mike Hart. After I came back from St. Louis in the middle of July, I remained at number —— Armour Avenue, and Mike Hart worked there at that time as a bar tender. Mr. Van Bever did not say anything in my presence to Mike about going to St. Louis after I came back in July.

This letter here is in my handwriting. Mr. Van Bever was present when I wrote it. He told me then in reference to this letter that the police had found out that he was sending to St. Louis for girls, and to tell Mike to come back at once, and come back alone, and if he had any girls to leave them there, and leave somebody else send them on later.

(The letter was here submitted in evidence.)

Also this telegram, dated September Fourth, 1909, Mr. Van Bever told me to send. At that time he told me to send a telegram to St. Louis for my husband, Mike Hart, to come back at once on the first train. Mr. Van Bever also said something else to tell Mike. He said to tell him to come back because the police knew all about his going away after girls, that was why.

I gave the telegram to a little messenger boy who was there. Mr. Van Bever was standing right there.

Mike did come back. After he got back I wrote a letter to Sarah ———. Mr. Van Bever told me what to write to her in this last letter. He told me to write to tell her to go to the Union Station, and call for a ticket for Sarah over the Wabash line, and I wrote it. That was in September of this year, 1909. Mr. Van Bever said he would send the ticket. I showed the letter to Mr. Van Bever and he read it over, and said it was all right; and after that I took it down to the colored housekeeper to mail. The next thing that happened in reference to Sarah ———, I got a telegram from her.

I went down to the depot the next morning to meet Sarah. Mr.

Van Bever told me to go down to meet her, and everything how to get down there. He also told me to tell her after I got her to the house, to say that she came up of her own accord, and that she paid for her own ticket.

I met her. She came over the Wabash. I came right back to the "Paris" with her. Maurice Van Bever runs that house. When we got there two detectives came up and spoke to us. They asked Sarah her name, and after they went away, around one o'clock, I introduced Sarah to both Mrs. Van Bever and Maurice Van Bever, and they spoke to her, and told her she was a real nice looking girl, and that she would get along all right. Maurice Van Bever patted her on the shoulder, and said she would get along nicely, she would like it. That was all that happened in my presence at that time.

Then, after that, I went on upstairs.

Since then I have talked several times with Mr. Van Bever about Sarah wanting to get out and go home, but I don't know just exactly the date. After Sarah was there about a week he said he would give her a ticket to go home, and would send her home, but Sarah didn't go. The next time I was getting ready to go down town one day, and got into a conversation about Sarah going home, and he told me to go on and not bother about her. Then we got to speaking about a girl named Margaret, how she said she wanted to go home too. Sarah never got home. After that we were arrested.

Mr. Van Bever said he would give me that fifty dollars for bringing Sarah there, but I did not get it.

All these conversations that I have told about with Van Bever and all that I have told about took place in the City of Chicago, County of Cook, and State of Illinois.

After the time Sarah entered the house, there were staying there between seventeen and twenty girls. I can't say exactly. These girls were doing the same thing there that I was. At night they were dressed different, some wore short dresses, and some long dresses.

On the first floor of the house, there was just a room with a

piano in it, and a settee. There was a saloon in the front part, and there was a door between the saloon and this room,—no, there is no door there, just an open space. There is a door place there, but that door is taken away. You could go right through from the saloon to the house. They served drinks there in the house. We girls got checks on the beer we got fellows to buy there. The men would come right in the room where the settee was, and drinks would be served there.

The lawyer for the defendant, Maurice Van Bever, then took up the thread of examination, and tried to break down the evidence that this woman, frail looking yet sharp as a tack, had given. That he did not succeed is here shown.

I was born in November, 1889, in St. Louis. In the month of March of the present year I was rooming on LaClede Avenue with my husband. We were married the Fourth of September, 1907, and have one child, twenty months old. In the day time I worked at the Grand Laundry checking. I worked there about a month, and before that I worked at the Leader Laundry. During the holidays of last year I worked in a department store down town as a saleslady. I have lived in St. Louis all my life until April, when I came to Chicago. I had never been in Chicago before I came in April. It is true that I did not come alone. A girl by the name of Florence ——— and two fellows came with me. Florence told me she was nineteen years old. I do not know where she is now. I only know the name of one of the fellows we came to Chicago with, they called him Bill. We got acquainted with him in St. Louis, on Sixth and Market Streets. He just came up and spoke to Florence. It was in the evening and Florence and I had been out together to a nickel show. The other fellow was with him. I do not know his name. I never asked any questions about it. Florence and I and the two men left for Chicago that night. I do not know where this other man is now. I saw him around Van Bever's place for about two weeks after I came to Chicago.

The first day we were in Chicago we went to a place and had breakfast. I do not know where the place was located or any-

thing about it. I stayed that night at Maurice Van Bever's place on Armour Avenue. This fellow they called Bill took Florence and I over there. I was sober. We had had wine in the morning, but had not drunk any during the day. However, we did not know what kind of a place it was. I went there to work, to keep books, but I didn't keep books there, I returned home to St. Louis the next morning.

When I got to my room in St. Louis I saw my husband. I stayed there three or four days and then I returned to Chicago. My husband came with me. We went to Maurice Van Bever's place in the morning between eight and eight thirty o'clock. I knew where I was going this time. I didn't go for work. They promised my husband a position there.

In the month of May of this year I stayed part of the time there at the house, and part of the time I stayed on Thirty-first Street. My husband knew where I was living and where I was staying. I was at home in St. Louis from the last part of June until the middle of July. My husband took me home, and then he came back.

I met Sarah in St. Louis for the first time last winter at a chop suey place. It was between January and April, I don't remember exactly the time it was though. We used to meet each other after work. I made about three appointments to meet her at chop suey places. We would just eat or go out to a theatre or go to a dance or something like that. We went to two dances that I know of.

When I was home in June, between June and July, I met her at the summer Garden, the West End Heights.

Sarah worked as a servant girl in St. Louis. I do not know the name of the family for whom she worked, but I know the place. It was on Geyer Avenue. I was there just once, two days before I came back to Chicago. I was there in the day time on Wednesday.

At that time my husband was working as a bar tender. He met me at the station in Chicago. I sent him a telegram to meet

me, and that evening about eleven o'clock I went over to Van Bever's place, and I saw him tending bar there.

The first time I ever talked to Mr. Van Bever about railroad tickets was when I came up in April. Nobody was present when I was talking to him.

When I came to Chicago with Bill I did not know that I was going to an immoral house. He told us he was going to take us over and see about a position there. I spoke to Mr. Van Bever about my husband working at that place, and he said he would given him a position at Eighteen Dollars a week, and that he would pay our fares up here from St. Louis. He told me I could work there and draw nice money. He did not say what kind of work I was to do.

The next witness was Sarah, the girl who had been procured for Van Bever's house. She will tell her own experiences:

My name is Sarah —— and live in St. Louis, Missouri. I was nineteen years old on the Sixth day of last month. During the month of September, while I was working in a private family in St. Louis doing house work, I received a letter from Mollie Hart who was up in Chicago. I do not remember what was in the letter as I destroyed it at the time of receiving it. I talked with Mollie about coming to Chicago in July. I did not know Mike Hart at that time, but I know him now. I met him in St. Louis and had a talk with him about coming to Chicago, after I had seen Mollie Hart. I received another letter from Mollie and after getting it I came to Chicago. I wrote her in answer to that letter that if she would send me a ticket that I would come to Chicago.

I left St. Louis from the Union Station and came over the Wabash Road. I received my ticket at the Union Station. I got a card and a letter and went to the Union Station, and received a ticket and signed my name to it. I didn't pay anything for the ticket. When I arrived in Chicago I met Mollie in front of the depot and came right out to the Paris, Maurice Van Bever's place at Twenty-first and Armour Avenue. I saw Maurice Van Bever there about three o'clock in the afternoon, but he said

nothing to me at that time. In the evening he said that I would get used to it, and then I would like it after I got used to it. The next evening he told me what to tell the officers and how to talk to them. He told me to tell them that I was in a house like that before, and to tell them that I was twenty-one years old. He said I was a good looking girl, and would do nicely there. I was there about three weeks, and always told him that I wanted to go home. I had never been in a sporting house before. He told me what to do in the house. This he told me in the presence of Mollie Hart. The next day after I got there I told him I wanted to go home, and asked him for a ticket, but he said that I would get used to the place and then I would like it. That I would get some clothes and then I could go home. He promised me a ticket twice, but I never got it. He said I couldn't get a ticket because I owed him money, and that if I paid my bill I could have a ticket.

I lived on Olive Street in St. Louis. I met Mollie Hart about a year ago while down town in a department store and afterwards in chop suey places.

After I came to Chicago I saw two police officers in Van Bever's place, and I told them I was born October Sixth, 1887, and was twenty-one years old. I was sober, and have never been intoxicated. I knew that I was telling the officers an untruth. I also told the officers that I had been a prostitute for six months before I had come to Chicago because I was compelled to do so.

I came from St. Louis alone, and met Mollie Hart in the depot. We had been good friends in St. Louis. When I went with Mollie to Van Bever's place it was about half past eight in the morning. I realized that Van Bever's place was a house of prostitution after I got there, but I did not come to Chicago for that purpose. The first night I was there I wanted to go home, but I did not go because I had no money.

After this girl, who had been lured to the life of a white slave, had concluded her story to the jury, the prosecutor called the name of Mike Hart. A thin, sallow faced, emaciated young

man arose and walked to the witness chair, and told his story substantially as follows:

My name is Michael Hart, and I am living at the House of Correction at the present time. I am twenty-three years of age, and am the husband of Mollie Hart. I first met Mr. Van Bever when I came to Chicago in April. I worked for him as a waiter and tended bar for about two months. Before that time I lived in St. Louis.

THE PRICE OF A GIRL—A SUIT OF CLOTHES.

About the first of July, 1909, I had a conversation with Van Bever in the Paris Buffet about going to St. Louis. He asked me if I could get any girls, and gave me the money to go to St. Louis, and while there I saw Sarah. I told Van Bever about seeing her before I went to St. Louis, and he told me to see this friend of my wife's, and if I could get her and bring her up, he would buy me a suit of clothes. He also said that if I needed any money or tickets to telegraph him and he would send them to me. I got ten dollars from him while I was in St. Louis, and before I started from Chicago he gave me twenty-five dollars. I went to St. Louis on two different occasions and brought girls back. I came back from St. Louis and had a conversation with Maurice Van Bever about Sarah. I told him that I had seen her and he got my wife to write a letter to her and try to get her to come up here. I saw Sarah here in Chicago when she came to the Paris. Van Bever told me she was a nice girl, and asked me to get her to stay.

While acting as a bar tender in Van Bever's place I once in a while served drinks in the sporting house. Madam Van Bever paid me my salary.

Here the prosecutor turned the witness over to the attorney for the defendant, and the cross-examination brought out the following:

I was born in New Orleans in 1886 or 1887, and I lived there ten years, and then went to St. Louis where I lived until I came to Chicago in April. I was sick for a couple of months before I

came to Chicago in April. Before leaving St. Louis I worked there in the Base Ball Park doing carpenter work for a couple of months. I never attended bar or worked in a saloon in St. Louis.

I was married two or three years ago in St. Louis. I came to Chicago April Thirteenth, and that was the first time I had ever been in Chicago. My wife came a couple of days before that date. We stayed at —— Armour Avenue. I did not work the first day I was there, but the second day I started to work as a waiter in Van Bever's place. I worked there until I was arrested on October thirteenth.

I first met Sarah during the last week in August, in St. Louis. I had not known her before that time. I saw her the first day she came to Chicago. My wife went down to meet Sarah when she came here, and she came with my wife to Van Bever's place about eight-thirty or nine in the morning.

The prosecution had finished and as Mike Hart left the witness stand, the lawyer said: "The State rests its case here."

For a moment there was a lull in the court room, and there was a death-like stillness everywhere. Every one who had crowded into the room to hear this supposedly sensational case eagerly turned toward the defendant. Would he dare to go to the witness stand and deny under oath that he had not done the things his own agents and procurers had accused him of doing. The Judge looked toward the defendant. His lawyer did not stir at first. There was a quick whispered consultation, and then his lawyer arose and bowed to the court, and said the defendant will not take the witness stand.

The Judge sat back in his chair, while the lawyers presented their arguments to the jury. The most interesting part of a trial is often the period of argument by the lawyers. Then oratory and logic reign, but we shall leave all that for the next chapter, now await the finding of the jury.

The Judge turned to the jury and gave them their instructions as to the law, and finally the twelve men filed out to the jury room to deliberate. It was not long until they came back

and the foreman of the jury handed the clerk of the court their decision.

In loud voice the Clerk read: "We the jury, find the defendant, Maurice Van Bever guilty."

Later the Judge gave him the highest sentence under the Illinois law for the first offense, namely, one year in the House of Correction, and a fine of one thousand dollars.

Yet this was not the end. Van Bever vowed he would never go to prison. His case was appealed to the Illinois Supreme Court, and again decided against him. He asked for a rehearing in the Supreme Court, which was finally denied him.

At last after spending thousands of dollars, probably a large portion of it contributed by the ring of slave traders who wanted to see the Pandering Law smashed into pieces, Maurice and Julia Van Bever were sent out to the House of Correction to serve their sentences.

At the present time Mr. Van Bever is trying to get his wife's sentence shortened, the first decent thing he ever did for humanity. In the following affidavit, filed for that purpose, he at last acknowledges his own guilt, and takes all the blame upon himself.

STATE OF ILLINOIS
COUNTY OF COOK.

MAURICE VAN BEVER being first duly sworn deposes and says that he is the same Maurice Van Bever who jointly with his wife, Julia Van Bever, were on November 27, 1909, convicted before the Honorable Edwin K. Walker of the Municipal Court of Chicago, on the charge of pandering.

Affiant further says that his wife, Julia Van Bever, is not guilty of the charge, and that he alone is guilty of same, and that the responsibility for said offense should be placed on him alone, and not upon his wife; that at his command, she did not take the stand at the trial of the case. (Signed) MAURICE VAN BEVER.
Subscribed and sworn to before me this 7th day of March, 1911.

(Signed) ARTHUR T. CURRY, Notary Public.

(Notarial Seal.)

CHAPTER VIII.

ARGUMENTS FOR AND AGAINST THE SLAVE TRADERS.

The man who was the owner of various dives, as well as the driver of gangs of procurers, sat sphinx like and brazen as the arguments of the lawyers began.

BY THE PROSECUTOR.

The Prosecutor spoke first, as follows:

"May it please the Court, and Gentlemen of the Jury:

"It is always incumbent upon the state, or the one representing the state in a criminal case to make the opening and the closing address to the court and the jury.

"In this case we have the defendant, Maurice Van Bever, charged with procuring one Sarah ———, a female inmate for an immoral house.

"The Court will tell you gentlemen that your duty in this case will be to determine whether or not this defendant is guilty, and when you have rendered that verdict it is for the Court to determine what the sentence shall be.

"It is the duty of the state to prove that the defendant is guilty beyond all reasonable doubt; but that means a reasonable doubt. You are sitting here to determine this case just the same as if you were out in the street talking over a matter of this sort so far as a reasonable doubt is concerned. That is to say you are to use the same reason here that you would use if you were at home talking this matter over, and a reasonable doubt means a doubt that comes reasonably from the whole evidence after you have heard it all. If you do believe all the evidence beyond a reasonable doubt that this defendant committed this crime then it is your duty to find him guilty.

"And then there are circumstances in this case which prove

the defendant guilty. I believe the state has proven by direct testimony that the defendant is guilty. If there was not sufficient direct testimony to prove the defendant guilty you would have the right to take the circumstantial evidence into consideration. But the circumstances and the facts go together.

"Now let us see what they are. The evidence is that in the month of May, Mollie Hart, the young woman who went upon the witness stand first, was living with her husband in St. Louis. She was out with a friend one night and she met a fellow whose name was Bill—she does not know anything about the rest of his name—Bill and another fellow. They persuaded her and another girl to come on to Chicago with them; told them that they were going to get them positions as bookkeepers, or something of that sort. She came on with them to Chicago. Now I don't know—she might have known where she was going; she might have been a little wayward; I do not know why she came, but she did come, and she went to this house—she only stayed one day the evidence shows—and Van Bever told her—she probably told him she was married—to bring her husband down and he would give him a job as bartender at this place at eighteen dollars a week. Now the testimony shows that the husband came, and that Mollie came back with him, and it is clear that this place is a house of ill repute. Along in June, Mollie went to St. Louis and this defendant, Van Bever, said to her: 'Now when you go to St. Louis get some girls and bring them back with you.' He says: 'I will buy their tickets and you write to me, and I will send the tickets, and then when you bring them back I will give you fifty dollars.' Now, Mollie went back; she met her young friend Sarah whom she had known there before. She had met her, the evidence shows, at a chop suey place, and had met her at one or two dances, and this last summer she went to where Sarah was working as a house servant, a hard working girl, and tried to get the girl to come up to Chicago in order that she might get that fifty dollars, but Sarah did not come. Mollie came back, and Van Bever said: 'Where is the girl that I sent the ticket for? Can't you get the ticket back so I can

get the money back for it?' What did he want to get the money back for? Why, he didn't want to lose anything. This was in the middle of July.

"Now these are circumstances leading up to this case. We lay this case after the first of July. The testimony which followed showed that later Mike Hart went to St. Louis, and Van Bever said to him: 'I want you to see that young girl that Mollie was talking about and see if you can't get her down here.' Mike went to see Sarah, but she did not come. Finally Mollie wrote two letters, and the last one she showed to Van Bever, and he told her what to write, and told her to write Sarah to go to the Wabash station and there would be a ticket for her, and to tell her to come down. Then he read the letter over to see if it was all right, and to see if he had everything just as he wanted it, and then Mollie gave it to a colored maid of this house and it was mailed. It was mailed because Sarah said that she got the letter in St. Louis. And she must have received it because she went to the Wabash station and she did not buy a ticket; but when she got there she said she received a ticket for nothing. You see how the evidence dovetails—how it fits together. When she came to Chicago Mollie Hart was down here to meet her and Mollie took her out to this house. The night before Van Bever told Mollie to get up early and go down to meet this girl from St. Louis.

"I want to show you that here was a hard working girl; and that this man caused his tools, these two people, to go and get her. Do you think we have a law to stop that? Do you think our law would not cover a thing like that, when a girl is trying to do the best she can, when she is working hard as a house servant, and goes to another city to better her condition? There is no doubt in the world that Mollie was procured in the first place by that man Bill, and sold into that house when he lied to her as to where he was going to take her. There is no doubt that Sarah was procured; she was brought up here, and came here to get work, and did not know what kind of work it was. She said: 'I didn't have any money. How was I going

to get back?' The evidence showed that this Van Bever promised to send her back, but he did not. The testimnoy further shows that she was in debt and could not leave because of that debt.

"Now there is Mike Hart. I do not know what you gentlemen think of Mike Hart. Perhaps you don't think very much of him, I don't blame you. But I believe you think just as much of him as you do of this man who has used him for a tool, the man who is really the cause of his keeping his wife in this house. Mike is one of those easy going fellows who take things as they come. He says Van Bever told him to go down to St. Louis and get girls, and that he tried to get Sarah, and after she did come to Chicago Van Bever said to him now you help me to try to keep her here for she is a good girl. Van Bever says: 'You are a good looking girl, you will do fine; you just stay with us.' How was the girl going to get away? She did not even know where she was in this city; didn't know the streets. She had no friends to go to, no money to get back home with. She asked to get away, and she could not do so because she was in debt. In debt for the ticket that they sent her; in debt for the parlor clothes they placed on her, charging four and five times what they are worth, and taking her street clothes and locking them up.

"Now we have brought you all the evidence we have. We have brought you here the girl that was procured. We have brought the woman who procured her. We have brought in the man who went down after her and tried to bring her back. We have shown you how Van Bever told Mollie to write a letter, and how Sarah came here on a ticket paid for and sent by Van Bever. Was he not the procurer in this case? Did he not encourage, advise, aid, assist, and abet, and is he not the same as a principal in this case? Is he not just as guilty as the poor little girl who was used as a tool? Isn't he as guilty. He is the principal in this case; he is the man behind the whole business, and when counsel asked Mike Hart where he worked, if he worked in Van Bever's place, he said: 'I was in one house that he owned.'

"FOR GOD'S SAKE, COME AND GET ME."

Mildred Clark's frenzied cry that rang out in the night as the Gypsy Smith great parade was passing through the vice district. Chapter I.

HONORABLE JAMES BRONSON REYNOLDS

Assistant District Attorney, County of New York, New York City.
A valiant fighter against white slavery.

That shows that he has more than one place. Gentlemen, are there not enough girls going wrong of their own free will, without friends like this sending out panders, paying railroad fares to bring girls here to make them degraded and debased and bad altogether?

"Gentlemen, Sarah told you one thing, and that is the thing for you to keep in your mind. She told you that she was a working girl, and counsel could not deny it. She told where she worked there on Geyer Avenue, and she told you for whom she worked. Mollie stated that she went to see her there one day when she was in St. Louis, and this girl was working at that place. She had been working as a girl would work who was an honest good girl. Counsel will try to make you believe that she is a drunkard. Does she look like a drinking girl, even though she has been in that house of prostitution for three weeks—brought there by this man?

"His lawyer tried to show that the very first night she was there Mike brought drinks into her? Of course he took drinks in there. That is what Van Bever paid Mike to do. When she found out what sort of a place it was she had got into, the testimony shows that all the time she was there she wanted to get away.

"Now whether this is morally right or not, it is not for us to say. I think that every one of us knows that such a procuring business as this is not morally right. We may differ as to whether or not there should be segregation, or whether or not there should be immoral houses. But we cannot differ on this; that it is legally and morally wrong to bring girls here, to encourage them to come, to send them money or tickets or in any other way aid them to come here on the false pretence that they are going to get honest work some place when they get here, and then get them into a den of vice where they can't get away and thus make bad girls out of them. Now that is not morally or legally right; and that is what this law means, that it is against the law and wrong to procure an inmate for a house of vice, and knowing that gentlemen, there is only one thing for

you to do—there is only one thing that can be done in this case, and that is to find this defendant guilty."

BY THE DEFENCE.

Then the counsel for Maurice Van Bever arose and said:

"May it please your Honor, and you, Gentlemen of the Jury:

"You and I met as strangers; we will part as friends.

"There is only one thing to do says the prosecutor, and that is to find the defendant guilty. Let us see.

"Gentlemen, we are not on the street talking about this case, as he would have you believe. This is not a political campaign. Not at all. You are not at home telling your wife what you think about this or about that. You are in a court of justice, before an American judge; doing what? Determining as best you can, coolly and calmly, knowing that one day you will be called upon to render an account for every act and deed in this life. You are here to determine what? Whether the prosecution has satisfied your cool reason and your calm judgment and your conscience that the evidence in this case supports this information and convinces your mind of the truth of that charge beyond all reasonable doubt. We are living in a state that we are all proud of, a state whose laws make it the duty of the juror individually to decide for himself as to whether a citizen should go free, or shall be sent to a prison cell which is another name for a living grave. Since the foundation of our state that has been our law; and I hope it will always be the law. I read from the twenty-third Illinois reports Fisher v. The People. Section 118 of the Criminal Code declares in the most pointed and emphatic language that juries in a criminal case shall be judges of the law and the fact. Mark that. This is universal language. This power is conferred in the most unqualified terms says our supreme court. 'It has no limits that we can assign to it. It is a matter between their conscience and their God, with which no power can interfere.' The jury are not bound to take the law laid down to them by the court. That is the law of this state. May it ever remain so. Being the law of this state the judge or

public prosecutor who criticises a juror because he acquits his fellow man acts not as an American citizen, acts not as a fair minded man, but as a tyrant. No judge and no state's attorney under our law has the right to find fault with the honest verdict of a juror. His conscience and his judgment are his sole guides. This is the principle for which the American colonies fought during eight long years. This is the principle for which Washington and his army fought, and in this land a man's heart and conscience and judgment should be his own in matters of this kind.

"What does a reasonable doubt mean? When are you satisfied beyond a reasonable doubt that the defendant is guilty under the law and the evidence?

There was a time gentlemen in California when the poor Chinaman could not get a fair trial. Passion and prejudice and hatred and malice were in the jury box. But when this case goes to the upper court in California what is the result. There coolness and calmness prevail. Then they say that this is a government of laws, and not a government of white men or of Chinamen.

Yes, gentlemen, passion and prejudice swayed the jury in the Caleb Powers case in Kentucky. That young republican, Caleb Powers, was forced to be tried by twelve men who were opposed to him politically, filled with that passion and prejudice which ruled in the jury box. Three long trials in the Caleb Powers case, but thank God, although the judges of the Appellate courts and Supreme court of Kentucky were not of the political faith of Caleb Powers they said as Grosscup says: "This is a government of laws," and not of democrats or republicans, and they reversed that case three different times. The fourth time came and then it was manifest—then it was clear that perjury was in the witness chair, and it was clear that twelve jurors stood out and said No we are not satisfied that this young man is guilty, we are not only going to ask the Governor to pardon him, but we will ask him to pardon these two men who were brought up here from the penitentiary to

testify against him. What was the result? Caleb Powers was a free man, walking the streets of our city only a few weeks ago. Eight long years did he remain behind prison bars while these perjurers were working against him.

Juries have made mistakes. When? When the court and the prosecutor unite in giving the defendant a jury that is incapable of reasoning. But that is not the case here. That is not the situation here, thank God. No. No Caleb Powers jury sits before me. No such jury as tried that great orator Daniel O'Connell sits before me.

You men each of you said that you knew nothing about the merits of this case, and did not know anything about this case. I firmly believe that you told me the truth. You said you presumed the defendant innocent. What have you been doing with that presumption of innocence? Have you been using it against the accused? Or have you been using it for the accused? "Eternal vigilance is the price of liberty." If you are actuated by prejudice or passion in this case who knows but you or your friend may be the next victim of judicial tyranny. What would be the result? Chaos, anarchy. All liberty is lost.

What is my contention in this case? My contention under the law and the evidence in this case is that neither Mollie Hart nor Mike Hart or Van Bever is guilty under this law. Why? Why, the Jewish girl; you have seen her! you have heard her testify; always sober when she was at Van Bever's place. Oh yes. The men were always under the influence of liquor—or at least they were sometimes, but Sarah always had her head about her. What does that mean? It means she is always cool and calm with all the characteristics of her race; cool and calm; always her head about her. When is she cool and calm? When does she always have her head about her? When? When she is about to put money in her purse? When was a woman of her race other than cool and calm when money was the paramount issue? So then Sarah is cool and calm. Did you come here, Sarah, to go to work in Marshall Field's store? No. Did you come here, Sarah, to attend a Sunday school? No. Did you come

here to work in a dry good store? No. To work in some depot? No. When did you first know that this was an immoral house? Well, the third day after I got there? Do you remember that answer of the Jewish girl? Three days after she got there she knew it was a house of prostitution. Well, what have you here? You have a girl—not an innocent Jewish girl, not an innocent American girl, but a girl who is capable of coolly and calmly planning as to how she shall get the dollar. We have nothing to do with the moralities or the characters of the heart. We have nothing to do with immorality of this Jewish girl. We have to determine whether or not it is safe to convict a citizen under our law in this case.

Mike Hart is an accomplice. Mollie Hart is an accomplice. If Van Bever is the principal then there must be an accomplice in this case. What weight should you give to the testimony of an accomplice? Have you ever thought about that? If the testimony here is to be believed, as introduced by the prosecution, then, as in the Caleb Powers' case, there are many accomplices. The jury in that case ten to two refused to believe the accomplice. Remember that my contention is that neither Mollie Hart is guilty, nor is Mike Hart guilty in this case. But he contends that they are, and that they are accomplices. Their testimony has been questioned in England, and in this country by the courts of the highest responsibility and standing. It has been doubted many times whether convictions upon such testimony alone should be allowed to stand. But in this state convictions may be procured upon the testimony of accomplices, if the jury believes them. But is it safe to act upon it?

Now mark this language of the Supreme Court: "But the authorities agree and common sense teaches that such evidence is liable to grave suspicion and should be acted upon with the utmost caution. Otherwise the liberty or life of the best citizen might be taken away on an accusation by the real criminal, made either to shield himself from punishment, or to gratify his malice."

Now, if I do not in my effort assist you in understanding the

principles of law involved in this case, then I do not practice law. You will remember that I told you in the beginning of this case, or rather when we were selecting the jury, that the burden of proof is upon the prosecution. Now, that is the law. Am I right in that? Yes. The 31st Illinois expressly states so. This is the Hobbs' case, and there we find this language: "Can it be properly said in a criminal case that the burden of proof ever shifts so long as the defendant bases his defense on a denial of any essential allegations in the indictment?" A plea of not guilty is on record here. We have said we are not guilty. We have called upon the prosecution to prove their charge beyond a reasonable doubt. They are bound by every principle of correct pleading, by every principle of justice to maintain their allegations here. It is not in the power of the prosecution to shift that burden on the defendant. The burden of proof must always remain with the prosecution to prove the guilt of the defendant beyond a reasonable doubt.

Now I am not going to spend much time in debating to you whether this law is constitutional or not. I will tell you why. My contention is that no one is guilty in this case even under this law. Neither Mollie Hart nor Mike Hart, nor anyone is guilty in this case; and I will tell you why. Sarah was born in a well known American city, where there are all nationalities and all creeds. Now she meets Mollie Hart. She is about her own age. What do they do in Saint Louis together? Well, according to the testimony of both of them they visited chop suey houses. They were there alone. They went there by appointment. They were at the dance house together. And of course while they were at the dance house they were engaged in repeating the Lord's prayer, or else they were trying to memorize the Declaration of Independence. And when they were at the Parks of course they were thinking of Shakespeare's plays, or they were reading or recalling one of the great poems of the past. Now, at these chop suey places and the parks and the dance halls what were they thinking about? What were they doing? Were they planning and scheming for the dollar? Yes?

And she did plan and scheme for the dollar day and night, and is not easily deceived. Not being easily deceived she cannot easily be procured. She procured herself here. And therefore no one is guilty under the law.

Sarah came to Chicago of her own free will and accord. She came on the train alone. Mike Hart says that he met her at eleven o'clock in the street in Saint Louis. Eleven o'clock at night on the street in Saint Louis, this innocent little Jewish girl. God help us and God help the Jews. If they were all innocent as little innocent Sarah we would soon be able to pay off our mortgages.

This Act says: "any person who shall procure a female inmate for a house of prostitution"; what is the meaning of the word procure? That is very important in the trial of this case. To illustrate. Suppose that A and B get into a quarrel on the street and you stand quietly by and you do not say a word to the men. You do not make an effort to separate them. You let them quarrel to the end and one of them kills the other. Still you are not guilty of any crime under the law. If you merely stand by and do nothing you are innocent. No one can be guilty in any case for doing an act unless when he did the act the mind was criminal.

(Counsel here read a case cited at length.)

In the course of that case in passing upon the legal significance of the word "procure" they use this language: "The principle involved either as to the question of pleading, evidence or judicial determination"—Now, we have those three things here in this case, the pleading, the evidence, and we ask for your judicial determination because each one of you under the law is the judge of the law and the fact.

Now, what is the definition given in this case of the word "procure"; "To import an initial, active and wrongful effort." That is the definition of the word procure. As this court said: "It imports an initial, active and wrongful effort." Where is the wrongful effort here?

Suppose you are satisfied that Mollie Hart is guilty. Sup-

pose you are satisfied that Van Bever is guilty. But if you cannot tell which one is guilty under the law what is your duty? Why your duty as the law has laid down in the sixteenth Illinois, and in California, both—here is a case tried long ago—John A. Logan—afterwards United States Senator, was the District Attorney. That opinion is written by that scholarly Judge Paton. There was a colored man on trial. Perhaps prejudice and hatred and malice were in the jury box there. The colored man was convicted. Did hatred and prejudice and malice influence the Supreme Court? No. The colored man got another trial, and in giving him another trial they used this language, and this language is applicable to the trial in this case: "Although it may be positively proven that one or two or more persons committed a crime yet if it be uncertain which is the guilty party all must be acquitted." No one can be convicted until it is established that he is the party who committed the offense.

Edmond Burke, one of the greatest statesmen of the world, a man who shone as an orator in the British Parliament, said, "you cannot indict a whole race." So in America you cannot convict men by wholesale. Now what does that law mean? It means that although you may believe that all people, the Harts and the Van Bevers are guilty, yet unless you are satisfied beyond a reasonable doubt that he is guilty and they are innocent then you cannot convict him.

The perjurer has often been in our courts. So the perjurer is in this case. Beyond the shadow of a doubt perjury is in this case. Mollie Hart says that she met Sarah at the depot. They went directly to Van Bever's and they both talked to Van Bever. They got there at half past eight in the morning, and they say that Van Bever didn't see this girl until the afternoon. These women cannot be believed.

But what is my contention here? That they are not guilty under the law. Why? This woman is full grown; she has all her senses; she has all the cunning of her race; all the ability to scheme; the skill to arouse the passions of men so as to put

money in her purse. She comes here of her own free will and accord. No one is guilty under our law.

Gentlemen of the jury, one more proposition of law and I am done. You said to me that you had no opinion in this case. You said you would not require the defendant to prove his innocence. You said you would require the prosecution to prove guilt. If you have now made up your minds to convict this defendant you are acting not as American citizens doing their duty, but as tyrants. The minority rules in church and state; and in the jury box many times the minority has been right. But whether right or wrong this defendant under our laws has the right to your judgment, your conscience and your reason.

What is the meaning of the presumption of innocence? What have you been doing with that principle of law? What does the law require you to do? It requires you to reconcile all the testimony if you can with the theory that the defendant is not guilty under the law. It requires you to reconcile the testimony on the theory that the testimony of the witnesses does not tend to show guilt. And it is even more than that—the presumption of innocence. Have you been using it that way? Does the law demand that you should so use it? Am I right or am I wrong? A few minutes more and the last word will be said for my client. The principle that there is a presumption of innocence in favor of the accused is the undoubted law and its enforcement lies at the foundation of the administration of the criminal law. Criminal law has to do with a criminal mind. Unless criminality of mind is proven beyond a reasonable doubt then there is not guilt before the law of man or God. He who differs with his fellow man as to the way in which he should worship his God if he does so honestly is innocent in the sight of God. That is the Doctrine of the great Mother Church. That is the Doctrine of Christianity that he who differs with his fellow man honestly stands innocent before his Creator. And so this decision will last while religion lasts. "The juror who refuses to give the full effect and benefit of the presumption of innocence to his fellow man practices not law but anarchy." "It

is stated as unquestioned in the text books, and has been referred to a matter of course in the decision of this court, and the courts of several states'' and they cite many long cases. Was that always the law? Nations have armed themselves to the teeth; nations have trained their citizens to committing wholesale murder; but there has always been an intelligent minority, that believed in the presumption of innocence; a minority that says don't convict your fellow man on doubtful or unsatisfactory evidence; don't presume that your fellow man is guilty. That intelligent minority has been working in that way for centuries. That intelligent minority forced the tyrant King John to sign the Magna Charta. That intelligent minority fought with Washington for seven long years against the powerful British Empire. That intelligent minority stands here today doing what? battling that the constitution of the United States shall remain in full force and effect. That the man who is charged with crime shall be given a fair American trial; and that intelligent minority will continue to work until this country shall blossom like the rose.

Ah, the defendant runs a house of prostitution; let us convict him. That would be to jump to a conclusion; you promised me you would not do it. In this case they say ''I am sorry to see that the public prosecutor treats this too lightly. He seems to think the law entertains no presumption of innocence. I presume that this presumption is to be found in every code of law which has reason and religion and humanity for a foundation.'' Gentlemen, American law has for its foundation reason and humanity and religion. Yes, Franklin, Washington, Charles Carroll, Patrick Henry, all these men were capable of reasoning, they believed in the religion of Christ; they had manhood; and they wrote the Declaration of Independence; and they signed it, and they drew up the Constitution of the United States. So our law is founded upon humanity, reason and religion.

It is the desire for a victim manifested in the trial of this case by one third of the tribunal. You have not manifested any desire for a victim. This Honorable Court has been most

courteous and most fair. No desire for a victim on the bench here: but gentlemen, before you can have a fair trial in America a third part of the tribunal must be fair and impartial. The Judge must be fair and impartial; the jury must be fair and impartial; and the public prosecutor must be fair and impartial. Peculiar things have come out in the trial of this case. The prosecutor's conduct in this case has been most peculiar. Time and time again this honorable court ruled against him on questions of evidence which he contended was admissable and which he well knew was not admissible.

I tell you gentlemen of the jury that the prosecutor who time and time again tried to get before the jury hearsay testimony and incompetent testimony with the court ruling repeatedly against him is doing that which makes it clear that he is not animated by a desire to give the defendant a fair trial. Under our American law the prosecutor should be like the judge on the bench. He should be cool and calm. Why? He represents the people. He represents your neighbor, your wife, and you family. They desire no victims? They desire that no man shall be convicted unless the evidence is clear and conclusive.

Gentlemen, the prosecutor when impanelling you asked you if you would stand by your own convictions. I now ask you to stand by your own convictions. He asked whether the fact that the defendant was a Frenchman would make any difference with you. His race, nationality or creed is not in evidence. But you have taken an oath to give him a fair American trial, under the unbending rules of law. A fair trial means what? It means the stability of our country; the perpetuity of American institutions; it means that the Declaration of Independence and the Constitution of the United States are the supreme laws; it means that your conscience will never trouble you hereafter.

Gentlemen, my first words to you were: We met as strangers; we will part as friends. I cannot part without thanking you for your patient attention; and I cannot take my seat without

thanking the Honorable Court for his most patient and uniform courtesy manifested throughout the trial of this case.

You and I will never forget this case. If you desire a victim you have the power to sacrifice one. If you are determined to obey the oath you have taken and give this man a fair and impartial American trial then your duty is most serious and solemn. Do your duty.

When this able address was concluded the prosecutor did not hesitate to admit that he was alarmed. It has been a dangerous speech. Its purpose was to confuse the jury as to the testimony, to prejudice them against the prosecution, and to obtain at least a disagreement. If one or two men, "the great minority" as the attorney put it, could be made to believe that Van Bever was technically not guilty, then the defense would be successful in preventing his conviction.

CHAPTER IX.

HOW THE LEADER OF A WHITE SLAVE GANG WAS CONVICTED.

As the defendant's lawyer was closing his address, the prosecutor watched the jury carefully and was convinced that Van Bever's lawyer had made a deep impression on several of them.

The scheme of the defense must be thwarted. The fences built to inflame the jury against the prosecution must be broken down. The crafty insinuations must be torn to pieces, and light thrown upon the haze the defendant's attorney had tried to leave the jurors in. It was necessary to bring to their minds again the facts as they were in the case.

The prosecutor knew that he must battle hard to overcome the influence of this speech upon the jury. It had been one of those twisted, zigzagging first one way and then another, speeches, which are hard to attack in the vital spot.

As the attorney resumed his place at the opposite side of the table, the attorney for the state arose and began the closing battle:

"May it please the Court, and you, Gentlemen of the Jury, this is an important case; it is an important case for this reason, because upon this case will hinge the determination whether or not the people will continue to fight against fellows who are procuring girls for houses of shame. Perhaps a jury never sat in this country upon a more important case, more important to the welfare and the social good and being of this country. Perhaps when you came here you did not have any idea of the importance of the case that you were going to hear.

"Now, counsel for the defendant, said some things slightingly about the prosecution, and, if I thought that he really meant what he said I would feel very badly, because we have been friends for years—known each other well, and I believe

he thinks and knows that this case has been and is being tried fairly, and that it is honestly prosecuted. Right down in his heart he knows and he thinks that, because I know him as a man. But, gentlemen, when you come to defend a man when there is no evidence upon which you can predicate an argument, it is one of the—I won't say 'tricks of the trade' of the lawyers, but it is one of the ways of lawyers to try to make the prosecutor the defendant by trying to embarrass him; and that is what was done in this case; there was very little said about the evidence.

"Gentlemen, counsel for the defendant made a wonderful argument with the evidence that he had in his hand. He didn't say very much about the evidence in this case. He did say a great deal about different books and about different great men; but if you think he made a fine speech, you ought to hear him when he is at his best, when his heart is really in his case—because his heart is not in this case. Oh, he can make a fine argument, one of the greatest arguments in the city of Chicago; but it was not made in this case, although it was a very good and eloquent argument, because his heart was not there.

"Lawyers defend men, they must defend men; they must defend them of murder, kidnapping, no matter what it may be; but I am glad to say that in this city the law does not compel any lawyer to take every case; and, thank God, I have never, and will never take a case where the fee paid me is in dollars coined from the tears of some poor misguided girl.

"Honesty is the best policy. It is best to be honest in action, honest in words, honest in your conscience; and I know that counsel in this case—for I know him as a man and a good man—is not honest with his conscience.

"I am not, your Honor and gentlemen of the jury, going to argue with counsel for the defendant in this case; I am not beginning to do so now. I am a young man and I know that I could not cope with a man who has been twenty years at the business, a man who has studied hard and argued before juries for so long; but I am going to try to do my best to represent you, because

you are the people, and we are representing the people in this case.

"Now, gentlemen, what was said yesterday in counsel's argument. Everything that was said in his argument could be said iny any case. He could go over here to the Criminal court today in a murder case, in a larceny case, or any criminal case and use the same argument that he used here yesterday. Nothing was said about the evidence except perhaps a little let in to give him a chance to tell about Patrick Henry, George Washington or some other great man. It was Horace and the splendid heroes, but it was not to the point; and I am going to try in my weak way to tell you gentlemen about this case. I am not going to talk about Patrick Henry and George Washington and all the great men of the country; I am not going to talk about ancient history and come down to the present time; but I am going to try to talk about this case and show you, if I can, why this defendant is guilty, why it is your duty in this case to find him guilty; and gentlemen my heart is in it because it is one of the vital issues here in the city.

"Counsel, by using these books, told you nothing but fundamental law. He told you exactly what I said when I first began my argument. He read to you law about reasonable doubt, and expatiated and expounded that law, and told what a great man the fellow was that wrote it. Then he told you about circumstantial evidence; and then the next was the presumption of innocence. Well, that is a law that is fundamental. The court knows it is fundamental; we all know it is fundamental; and we are not going to allow the wool to be pulled over our eyes by standing up here and reading a lot of fundamental principles that we all agree to.

"I agree to everything that counsel read from these law books. I am not trying to controvert them, because they are true; they are fundamental principles of law: That the State must prove the defendant guilty beyond a reasonable doubt; that circumstantial evidence must be clear circumstantial evidence, taking all the circumstances together before you base

your conclusion upon them; and the presumption of innocence, I said in my opening argument, if you gentlemen will remember, that the defendant is presumed to be innocent, as he comes into this court room and that he is presumed to be innocent until evidence comes in here so strong that it convinces each one of you that he is guilty, and I want you to give him the benefit of that presumption of innocence. I don't want you to be swayed by passion or prejudice, because this is such an important case to the public; but I want you to be swayed only by the facts in the case, and I shall try, as best I can, to show you the facts in this case.

"All that was said by opposing counsel was either to try to bias you against the prosecuting attorney, or to try to make this case sort of hazy before you; to bring in a lot of books so that you would forget the evidence in the case.

"The evidence in this case shows, gentlemen, that Molly Hart was arrested. The evidence shows that she is now in the House of Correction. She must be there for some reason. Counsel would have you turn this man loose, the man who had her write letters, the man who had persuaded the girl to go; he would have you turn this man loose and let that poor little girl serve her time out there.

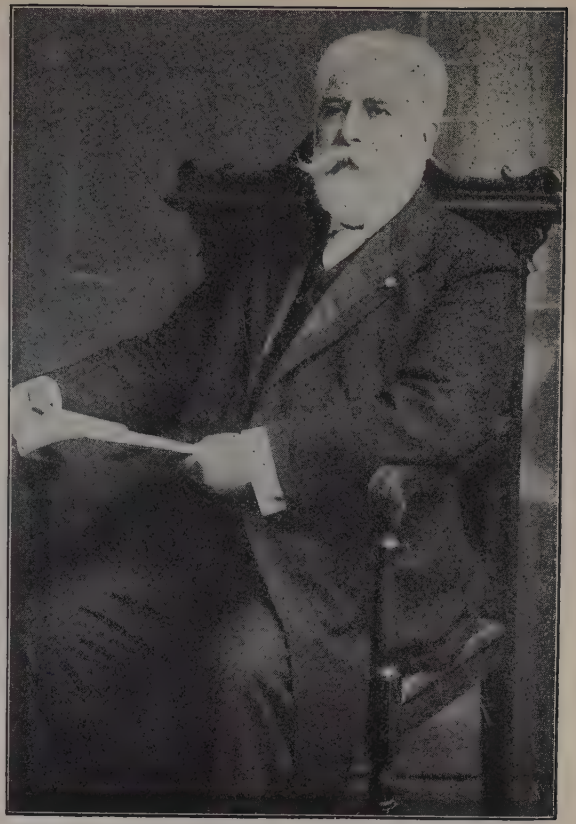
"This man is the principal in this case. He is the man who is guilty of the whole business; and let me show you why. Here is the letter that is in evidence in this case. The envelope is addressed to Mr. M. J. Hart, Number —— Market Street, St. Louis, Missouri, bearing the post mark Chicago, Illinois, September second, two A. M. and post mark on the back of it reads, St. Louis, Missouri, September seventh, 1909, received. The letter reads: (Letter same as Mollie Hart wrote in Chapter VII.)

"This is written by Molly Hart to her husband at the time, you remember according to the evidence here, he was in St. Louis and this letter was admitted in evidence.

"This is written by Molly in Chicago to St. Louis—'and they are watching for you when you return, so if you got any girls coming up here you had better send them a few days later, or

J. G. SHEARER, D. D.

The leader of the fight against white slavery in Canada. Author of a special introduction to this book.

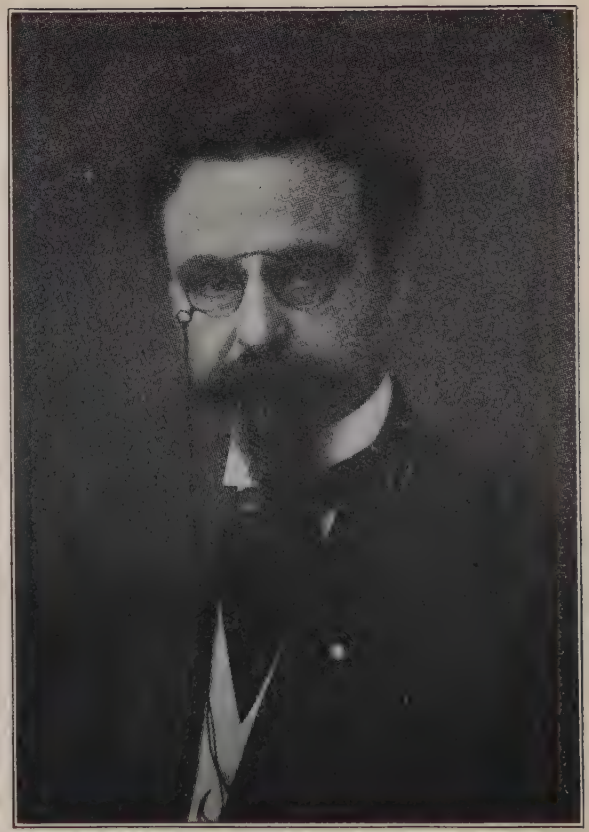


WM ALEXANDER COOTE.

Secretary International Bureau for the Suppression of white slavery, London, England, the pioneer fighter against this horrible trade and author of chapter XXVIII of this book.

DR. WINFIELD S. HALL.

Professor, Northwestern University Medical School and author of Social Hygiene, chapter XXX in this book.



COL. LEROY T. STEWARD.

Chief of Police, Chicago.

The man who gave the author great assistance in abolishing White Slavery in Chicago and assigned three detective sergeants especially to this work.

either get off at Hinsdale,'—get off at Hinsdale out a little ways —'and put them in a hotel for a few days, or else don't bother with the girls. Mr. Van Bever said so. You had better do something and don't fool too long, and get the boss sore at you too. I told Mr. Van Bever what you said about the girls and he told me to write what I did, how to send the girl.'

"There you have it. We are not going to forget this evidence, are we, gentlemen? Here is the letter; it is in evidence. 'Well, baby got a little thinner, I am having much bother with that boil on my arm; that is all out, the bad blood and matter, and I got a hole in my arm you could let your little finger in, that is, the front part of it and the whole left of my arm. When you get to my mother's tell her that is why I could not write and I had no salve, and ask her to give you some and then she won't be angry. Well, you said to write them. I ain't got the time nor I can hardly write now with my arm so. You can explain to my mother. Well, have you got a headache? I feel sorry, but you don't have to worry about me and the baby, we are getting along all right. Everything will be all right if you come back the way I told'—is meant by everything is O. K.— 'if you come back next week. Well dear, I wish it were next Tuesday too, for I would like to see you. Well, I close with love. I want you to wire at once. With love I remain your wife. Please destroy this letter so nobody sees the address, 2101 Armour Avenue. Burn this letter and telegram you received from me, leave the girls. Wait a few days, but you come back at once alone.'

"Now, there is the letter. You will take this to the jury room, with you probably. You are not going to get confused as to that, are you? You are going to remember that. You are going to remember that this man, according to this letter and according to the testimony in this case, is in the business of procuring, of sending men and women out to get girls, unfortunate girls, and bring them here into his dens in Chicago; and you are not going to forget that, either, are you?

"Now, let us take up just a few things here in order that they

were brought out by counsel. I am not going to take too much time, but I am going to take just enough time to lay before you calmly and coldly the facts in this case.

"Counsel has said that this is a sort of deformed court that has three arms. It is not true; it is not a deformity, this court. It is like any man with two arms, the jury and the judge. I am no more a part of this court than counsel is. He is an officer of this court, sworn to do his duty here, the same as I am sworn to do my duty, to bring to you gentlemen in the best way we can, an honest exposition of the facts in this case.

"Everything that was said by counsel could be said in any case. I want to impress that upon you. Whether his argument was the result of mature study of the last twenty years, it is for you to say; but it certainly was a learned argument, so far as all the confusion that could be brought into the case was brought, in so far as telling you all about the great men of this world and the history of this world; comparing this man with Goebel down in Kentucky; Goebel, a citizen of Kentucky. Why is he to be compared with this man? If this man is the honest citizen that counsel would have you believe he is, then take me out of the court. I don't want to associate with a citizen like that, a man who sneaks around and procures girls.

"Now, he calls this little girl a prostitute, and is there a bit of evidence in this case to show that? Not a scintilla of that evidence shows she got a cent and yet he calls her a prostitute; he calls her a harlot. According to the definition prostitution is the act or practice of offering a body to indiscriminate intercourse with men, setting one's self up for sale. This is in Webster's International Dictionary, and it shows that money must be involved. Openly giving herself up to lewdness for money, constitutes one a harlot.

"Is there any evidence in this case that little Sarah hung up her shingle and said that she was open for other engagements? No, not a bit of it, and yet counsel would have you believe that she was a prostitute before she came to Chicago. In the thirty-fourth chapter of Genesis in the Bible, thirty-first verse, it

says; 'And they said should he deal with our sister as with an harlot.' Should he deal with this little girl as an harlot? Should he try to blacken her and make her worse than she already is? He has tried to; he has called her a prostitute; and the little girl wanted to get out of this house. She wanted to do the best she could. When she got here the very first thing she wanted to do was to get away, yet she was not strong enough, her mind was not strong enough; and yet he calls her a harlot; would have you do that. If you call your daughter an harlot, if she happens to make a mistake, is that fair? Are you going to sit here as American jurors and allow a man to call a little girl a prostitute, against the moral code, the legal code, and the code of his church when she is not? Oh, gentlemen, it is wrong. It is wrong to try to make a girl more degraded than she is. She has made her mistake, she is an unfortunate girl; but she never was a prostitute.

"Of course, so far as this case is concerned, gentlemen, it would not make a bit of difference whether this girl was a prostitute or not before she came here, but the evidence is so overwhelming that she was not a prostitute;—the old law is out, it would not make a bit of difference now if she was a woman of shame. So far as this law is concerned, it does not say that you can procure a girl who has been a prostitute; you can not procure any female and bring her here and put her into a house of prostitution.

"Counsel said we are living in a State we are all proud of. Yes, we are. We are living in a State where the first pandering law in the United States was passed. We are living in a state that was the pioneer in the fight against the procuring of girls, unfortunate girls, and I am proud to be living in such a state where we have got a Legislature that has got the will to pass a law like that; and I am glad that I am living in a state where we will have a jury that will protect a law like that.

"Now, I want to set you right on this. You know I did say, when I first addressed you, that reasonable doubt was reasonable doubt. I said I did not want you to cast aside your common

sense, as you might term it, when you came in here; to use the same common sense that you use in your home or on the sidewalk. Counsel tried to twist that around. You noticed how all these things were twisted around, trying to confuse the minds of this jury, trying to twist them around. I didn't say that this court was not more important than if we were out on the sidewalk standing talking about this case. No, I did not say that, because I don't believe that. I believe that this is an important court. But I do say this, that you must use the same common sense in this court as you would use any place, even though you were in your home or out on the walk; and that same common sense must be used in considering whether or not there is a reasonable doubt in this case. There is no use of trying to twist a thing like that around, trying to prejudice the jury against the prosecutor in a way like that.

"Then counsel would have you think that because this girl happened to be a Jewish girl—German Jewish girl she is—he said born in St. Louis. There is no evidence here where she was born. She was born abroad, if that is to be brought into this case. He said because of that that she coolly and calmly came here in order that she might line her pockets with men's money. He would have you believe that she came here for the purpose of the Jewish instinct of getting more money.

"Now, is that such a bad thing after all? Are we to disparage, to discourage girls trying to get better salaries, even though it might be in some other city? I believe that it is laudable, that they should be encouraged, that they have the right to go where they will, if they can raise themselves in this life and get better positions. We are always looking for something better, aren't we? And that is what this girl did. She says she didn't know she was going to a disorderly resort, and there is not a bit of evidence to contradict her, is there? She said she came here to get work, and there is not a bit of evidence to contradict her, is there? She said she worked as a house servant in St. Louis; and have they brought anybody here from St. Louis to say that she did not? She said she came here to get a higher salary

and to get honest work, and didn't know she was coming to an immoral place. Now, is that such a wrong thing?

"Then counsel would have it that she was using her Jewish instinct; but after she got here, after she went into this house of prostitution, she could not get away; she didn't have money to get away. She wanted to get away twice; they made promises that she could go back home, but they would not give her a ticket.

"The jury in this case has common sense. If counsel would like to have you forget it, I know you have not. Why, counsel will have you believe that Van Bever is a great philanthropist. Why, here is a man who will send a ticket up to St. Louis to help the girl get a better job. Why, he is one of the greatest philanthropists in the world. Anyone that wants a job any place, he will send a ticket and bring them here; he is a good fellow; there is nothing in it for him.

"He sent the ticket to St. Louis. This letter was written for the girl to go and get the ticket for nothing. Why, think. He is a good Samaritan. Sits down and tells Molly, 'Now, Molly write to St Louis for your little friend to come up here and get a nice position.' Oh! yes, he is a good fellow, this Van Bever. That is the way counsel wants you to think of him.

"Now, gentlemen, something was said by counsel and a great deal was read about the word 'procurement.' He said Molly or Mike were not guilty at all, because the word 'procure' did not mean what is intended in this information. Well, what does it mean? I read again from Webster's International Dictionary.

"There are four different sections of what 'procure' means in Webster's International, and I have taken them each as they are: 'Procure': To cause to come; to bring; to attract.' Didn't Van Bever cause this girl to come? Didn't he have her brought here? Wasn't she attracted here? '2. To bring into possession; to provide for one's self or another; to gain; to obtain by any means'—that is the strongest; 'to obtain by any means; to get her, procure her by any means; to solicit her; to

cause; to effect; to bring about.' Now, this information says that he did then and there procure Sarah ———, a female inmate; he obtained her by any means, yes, he brought her here; he attracted her here; he caused her to be brought here; and he procured her. That is what 'procure' means, and that is the definition of it.

Counsel said something about three days; I don't remember that. I remember she said that she knew it was a house the first night, don't you remember that? And she also said that she wanted to get away when she found what sort of a place she was in. She also said that she didn't have any money to get away with; that she was in debt to this place and didn't have any money to pay that debt; and she could not get away.

"Counsel has said too, that this jury system must be upheld, that it is really the foundation and the bulwark of our great American public. He said that Rome and Carthage fell because of the degradation of the jury systems and of the courts; but let me tell you this, gentlemen, that Rome and Carthage never fell because of the downfall of the courts and the jury system. Rome and Carthage fell, as history shows us, because of the social conditions. Rome and Carthage and Greece fell because of panders and procurers, because the social condition of the countries became so rotten and the cities became so corrupt, because men procured, because the social life became degraded, and because juries upheld this degradation of the social life, they fell; and he wants this jury to uphold this degradation and this rotten system of procuring; and if the juries of this country did so, we could all predict the fall of this country; but they are not going to do it.

"Now, counsel said that if it was uncertain who committed the crime, you cannot convict. Well, it is not uncertain who committed the crime. That means this, that if some one killed a person or stole money and he could not tell which one did it, which one stole it, and some one happened to be out in the street running and we could not tell which was the man, then if both were arrested you could not convict both of them; but it does not mean

that if three or four people are banded together in committing a crime that you cannot convict all of them, or any of them. We have fellows who go into the stores, one steals while the other watches, and you can convict both of them.

"Also he says that Van Bever is a victim. He says we are trying to make a victim out of Van Bever. Are we trying to make a victim out of Van Bever? Or is Van Bever trying to make a victim out of the public and its daughters? Which is it? What does the evidence in this case disclose? Why, there has not been a contradiction of our witnesses. Their truth and veracity was not shaken by cross-examination.

"Molly Hart was procuring, according to this evidence, she came here as a bookkeeper and got into these ways, and this is the man who got her. You remember Molly was brought to his place, don't you? Why, Sarah is not the only one that Van Bever procured. You can see that there is a business of procuring going on. Go out and get girls and you can have a new suit Van Bever said to Mike; 'go out and get girls.'

"Did Molly write that letter of her own volition? Why, no, it was this fellow, so this fellow could be protected, so that Mike would not go into the Central Railroad Station with the girls and Mike would be arrested, and Van Bever would not be found out; Van Bever sent him up there to get more girls. That is the reason he had Molly write that letter, isn't it?

"And Mike Hart came home with Sarah, but before he went Van Bever said, as the jury will remember, 'When you go up there see that little Jew girl that Molly spoke about;' and he did. Now, then, a letter was written. Molly was told what to write. 'Go to the Wabash Station and you will find a ticket and come down to Chicago.'

"We don't know what Molly told this little girl when she was up there, Molly knew that she was working in that house, where she went to visit her, as a servant girl. The evidence does not show what Molly said. She might have said she was in a dressmaking establishment in Chicago; she might have said, she was working in a store; she might state that she was helping as fitter

in a dressmaking establishment; she might have said she was working in a hotel. I don't know what she said. Any way the evidence does not say what she said, but this girl came down, left her job there where she was working as a servant girl, never a prostitute. She came down here, was taken out to this place and hustled into a house of prostitution and made a prostitute out of in one day.

"They ask you in this case to extol virtue, liberty and freedom, to wrap the American flag around our girls and say, 'God bless Liberty,' and then they forget, they forget that you will remember that when an unfortunate girl like this is procured by a man like that—I hesitate to call that a man, that the body becomes diseased, the mind depraved, a bleeding heart crushed, and life becomes the most degraded thing that we can imagine.

"Aren't there enough girls going wrong with their own free will without going down into St. Louis and getting a poor, hard working servant girl and bringing her down here and making a prostitute out of her? Aren't there enough, aren't there enough bad girls without calling a girl who happens to be unfortunate, a prostitute? And she is not a prostitute.

"Gentlemen, this case will go down in the annals of history; it will go down in the annals of history as the time when the State had nerve enough not only to prosecute first the procurer who was sent out by the procurer behind the scene, to make a cat's paw out of Mike Hart and little Molly Hart, but also had nerve enough to go behind the scenes and get the man who was carrying on this business, who was paying them for it, the man who was making money out of it? That is what this case means, gentlemen. You are here sworn to uphold the law and you said you would; and we are here as representative citizens of this city and of this community. Are you going to let the people of the city say that their representatives have not done their duty in this case? You are not going to let them say that some one came in and confused you as to what the evidence was, when the evidence was so clear that no one could doubt that it was clear as the nose on a man's face. It all dovetails together; it all goes

right in together; and it was not shaken for a minute, because it was the truth; and you gentlemen are here to see that the morals of the city and the law of the city is upheld, and I know you are going to do your duty towards your fellow citizens and the people.

"This question, gentlemen, is of great importance for another reason, and that is this: For the reason that this case goes right to the home, the going to a home and procuring a girl for a house of prostitution. Take away the home and what have you left? And here is a system, a business that steals the daughters from the home; we don't know when it is going to strike the next man's home.

"You have this man here; he is not a victim. He is making your daughters and your sisters his victims, and your friends' sisters and daughters his victims, and we must do our duty toward him. We must find him guilty. He is guilty. And yet we can't help but think of the other little woman, little Molly, arrested, in the House of Correction because of the part in this case she has played, because of the toy, the tool she has been in the hands of this man Van Bever; and then we will turn this man, this bold man, the man who has not got a drop of red blood in his veins, the man who is cold and heartless, who sits here before you and does not seem to care how this case goes. You are going to turn him loose? No, you are not going to do it, gentlemen, you are not going to do it. Find him guilty."

And as we have seen the jury did find him guilty.

CHAPTER X.

PROCURING COUNTRY GIRLS FOR CITY RESORTS.

Methods of procuring girls from the Country—"The Drummer way"—"Theatrical" scheme—"The Employment Plan" and "The Love Game"—How to avoid the snares—Forewarned is forearmed—The Parents' duty.

A pretty country girl is marked for sale in the large cities by white slave traders. She may be fresh from the farm or living in the village or small town. To procure her the white slave traders use the same methods we found them employing to capture the city girls. However, as a rule the introduction is a little more difficult and more time is required to make the acquaintance.

When a pander strikes a rural community he must work very smoothly for generally every one knows that a stranger has arrived. He assumes the role of a drummer or a travelling man. Or perhaps he leads folks to believe he is a theatrical manager looking for new recruits. Then again he may pretend to be an employment agent bent upon securing help for some large store or factory. If he intends to work the "love game" he is the son of a banker seeking rest and fresh air.

It was the love role that William Smith played when he induced a pretty girl, twenty-two years of age to run away with him. Ruth was delicate and refinded, with blond hair and large blue eyes. Together they went to Peoria, Illinois, and there the girl was placed in a house of ill fame. First she was taken to a notorious resort on Eaton Street by Smith. After she had been there a week he took the girl out of this house and put her in another house of vice on North Washington Street.

Officer Brennen learned that a girl who appeared new in the life of shame was in this resort and went there and took the girl

out and later arrested Smith. Then the girl told that she was never in a house of ill fame before she came to Peoria, and said that up to the time she left her country home she had lived with her sister, who was found to be a good, respectable woman. Her sister was sent for, and a charge of pandering was lodged against her procurer.

Thus the love game is played by the astute and crafty procurer who seeks to lead the unsuspecting country girl to the bottomless pit where she goes down and down, writhing in a living death.

Perhaps some of these girls are wayward and crave the bright lights and the gay times of city life. Yes, some of them run away just for pure, unadulterated deviltry, and to have a good time as they call it, only to find the good time a sham and tinseled show, and they find too late it all leads to the place from which they will never return.

Most of these girls, however, as good as the average, are just a little silly, just a little flirtatious, and just a little romantic. They have heard of love at first sight, and they think they are a trifle smarter than the other girls when they pick up a chance acquaintance with a strange visitor in town. He tells them of the city and its advantages. He promises to take them from the dull, monotonous humdrum of the rural life to the surging crowds and ever changing scenes of the city.

No, the picture he paints does not show the tired, languid girls of the city, wearily wending their way homeward from the day's work. Nor does he illustrate them hurrying to catch the car or the elevated train in the morning, the crowding and jostling of the men and women struggling to find a vacant seat as they ride to the center of din and noise; the pulling, jerking and hauling to be the first one out of the car; and the rush down the busy streets. At noon a quick lunch in a cheap dyspepsia factory, and then the grinding routine of the afternoon. Night, yes night comes on with its round of fancied pleasures; its shallow cheap amusements; its thick, stuffy air; its glare of lights that bewilder the innocent and make the imitation look real.

Yes, little girl, much is mock pomp, false show, and imitation grandeur, and little of it is real and genuine.

Stay rather at home where all is pure, beautiful and really grand, for no artisan can build forests and mountains like the great Creator has given you; no artist can paint the growing grain and the flowers as beautiful as He. The crowded smelling car can not supplant the good old horses and carriage. Nor is love so sweet in the gilded drawing room as in the winding shady lane where the moon mellows the heart and fills the soul with joy.

GIRLS, BEWARE OF NEW MADE FRIENDS.

When a new made friend begins to tell how right in the very beginning he fell in love, it is well to be on guard. No girl should promise to marry a young man until she knows something positive and definite about him. If he says he is of good family, has an excellent position, and is an honorable man, let her make sure of his statements before she leaps. The newspapers are filled with tales of romantic elopements, magazine stories and novels tell of the enchantment of love at first sight, but let these elopements and enchantments, if they must be, find their Romeos in youths who are well known and whose honor and intention is certain.

If Helen ——, a girl from the East Central part of Illinois had only taken more time to find out who one William ——— was, and what really was his business, she might not have been duped so easily. He maneuvered around until he became acquainted with Helen. Then the love ointment was thickly applied, and this foolish girl thought it was romantic love. She promised to give her heart to him in marriage, and secretly they left town to be married in the city. "How surprised the folks at home will be when they hear that I have eloped to Springfield, and am happily married," she thought.

Well, folks, you can be surprised when you hear of an elopement with a one or two days' acquaintance ending happily.

William persuaded Helen to accompany him to Springfield

by promising to marry her upon their arrival in that city. They arrived, she breathless with excitement, he nervous lest he might get caught. As usual he hired a carriage to take them, supposedly to the minister's house, and when they arrived there a maid showed them to an inner room. Oh! what fine furniture, thought Helen, this minister in the city has in his home. Red plush chairs and sofa were there. Glaring red rugs were on the floor, and bright red curtains hung at the windows. Even the light-shades were red which reflected a somber glow through the room. All this red, Helen soon found, typefied blood of victims sacrificed upon the altar of lust and sin.

Yes the pure red blood was congealed in this girl's veins when she realized that she was but another victim for the sacrifice. Coolly and calmly her supposed lover informed her that his promise to marry her was all a joke, and that instead of this place being the home of the minister, it was a house of shame run by one Mabel H——.

Imagine this girl, her cheeks aglow with happiness, and her heart throbbing in expectation of the marriage ceremony, suddenly confronted with the cold fact that she was deceived by a traitor with a heart blacker than coal and harder than stone. Imagine the sickly grin on this fellow's countenance as he gloated over the victim that he betrayed by smoothly and easily winning her love.

For an interval she was stunned. Gradually the truth dawned upon Helen. Her dream of a romantic courtship suddenly vanished, and she awakened to find herself a helpless, gullible fool, tricked by a schemer, duped by his flattery and misled by his protestations of love.

Three weeks passed by before she was rescued from this house of sin, and all this while she was an inmate, compelled to live as did the other inmates. William was living off the proceeds of her shame. Her rescue brought about his arrest by Officer George Pehlmann. On April 25, 1910, William was tried before Justice Clark B. Shipp upon the charge of pandering, and bound

over to the Grand Jury in the sum of One Thousand Dollars, and in default of giving bond he was sent to the county jail.

The following day, in the same city, Irene Bradley entered a plea of guilty to a charge of pandering, refuting the drawling editorials of some self-satisfied sleepy writers who say that there are only "a few isolated cases of white slavery," and that the traffic in girls only represents "sporadic instances of the barter and sale of white female slaves." These editors little realize the great toll that is being collected every day upon girls as they pass through the gates that lead to ruin.

Irene Bradley conducted a resort in Springfield. To this place is was alleged that Fred Peters, also charged with pandering, brought two young girls named Ruth and Maude. First it was thought that these girls were under the age of eighteen years, and upon that information the Bradley woman was charged with harboring girls under the legal age in a house of ill fame. But this charge was dismissed when she entered a plea of guilty to pandering. She was sentenced to jail for six months and fined three hundred dollars and costs, the minimum under the law, by Judge Murray.

The decision to reduce the charge was taken by State's Attorney Burke after he learned the two girls who were alleged to have been kept in the resort by the Bradley woman, both claimed that they were eighteen years old when they were taken to the house of shame.

Another case might be related which is discordant with an editorial printed Friday, January 14, 1910, in a certain Fort Smith, Arkansas paper, which belittled the idea of a traffic in girls and the efforts sincerely and honestly made to fight this obnoxious business. The Fort Smith, Arkansas, Times of September first, 1910, gives the following account of this case:

"The preliminary hearing of Pete Morris, the first arrest made in the Southwest on a charge of violating the national white slave law, began before Commissioner Wood Wednesday afternoon and after the taking of the testimony of three wit-

nesses the case was continued until next Wednesday. Both sides expect to have a number of witnesses here at that time.

"Morris is accused of bringing Miss Marie ———, only 15 years of age, although she is a married woman, from Illinois Station to this city for immoral purposes. The girl told the third different story of the affair that she has told under oath, and it has a far more reasonable sound than the others. She said she met Morris the day before he brought her to this city, and that he told her he could get her a good home. He didn't have the money to get the ticket and suggested they come to Fort Smith, and go from here. They arrived here on the midnight train and wandered out to Joe Plant's house where they spent the night. The next morning Morris took her to Ethel Jones' house. Ethel Jones was in jail and Lee Scoville and Birdie Snow had taken possession. A lot of beer and alcohol was brought to the house and Birdie Snow poured out about half a bottle of beer, refilled the bottle with alcohol and while Marie was in a drunken stupor she was pulled from the bed and assaulted. Her suit case was also taken, later being found under the house with part of her clothing missing. The girl claims $15.00 was also taken from her while she was drunk.

"When Morris was arraigned in the police court, the girl told a Svengalized story of meeting Morris only an hour or so before train time and of doing everything he told her to do, although she did not even know his name."

Also in September of the same year a woman of the underworld known as "Big George" and a former mistress of a resort was arrested in St. Marys, Ohio, and accused of enticing little fourteen year old Ethel S—— from the country. Regular "white slave" tactics were used by this woman procuress for she told the girl that she had a position for her in a restaurant in Indiana. This arrest is given as an introduction into the schemes the panders use in procuring poor girls from the country upon the pretense of securing work for them in the city.

A WARNING TO PARENTS.

Parents are too lax often about sending their daughters to cities to obtain employment. If a stranger comes around on the errand of getting female help and says he is an employment agent or the manager of a factory or hotel be sure to know authoritatively who he is and where he hails from before you send your daughter away with him to the city.

Father and mother, at least take this much interest in the future welfare of your daughter. Should she go from you to obtain a position in some city, at least take the trouble to know with whom she goes away, if some one comes for her; ascertain for whom she is working and where she is working, and living. Write to the pastor of your denomination or the priest of your church belief in the city to look her up and take a friendly interest in her. These good men will gladly help you to guard your daughters against the pitfalls of a large city.

If one father and mother had done this much for their two daughters these girls would have been spared the infamy and shame of tasting the evil fruit of immorality, and they would not have returned home broken-hearted. In the summer of 1908 two girls went to Chicago from a rural home to obtain work.

One evening from the general delivery window of the post office one of the same girls turned away crying when she found that there was no mail for them there. Now it happened that a procurer, ever on the watch for new victims, was standing near these girls and observed that one was crying. Although the post office authorities are on the alert, and doing everything possible to prevent panders loitering around the corridors of the post office where the general delivery windows are located, it is difficult to detect these procurers every time.

"You seem to be in trouble, little girl," said the procurer as he stepped up to her.

The girl craving sympathy said:

"Yes, I am. My sister and I came up here to Chicago three weeks ago to find work and we have looked and looked, and we haven't any place yet. We have written several letters home for

William Simes
Mentioned in Chapter V.

Harry Frank
"Frank, you are an inhuman wretch. I'll give you the limit of the law." $1,000 fine and one year in prison.—Chapter XII.

Clarence Gentry
The brute referred to in Chap. I

Frank Arnell
$300 fine and 6 months in prison

BRUTAL WHITE SLAVE TRADERS SENT TO PRISON BY THE AUTHOR

Richard Dorsey
$300 fine and 6 months in prison

Louis Fleming
$800 fine and 1 year in prison

Thomas England, Jr.
$600 fine and 1 year in prison

Andrew Lietke, alias Andy Ryan
$300 fine and 6 months in prison

FOUR CRUEL AND INHUMAN WHITE SLAVE TRADERS—CHAPTER XI

money, but we haven't heard a word from our people. Here we are out of money, with no friends, and we don't know what we're going to do."

"Well, well, is that all that's ailing you? That's too bad. Why, you don't know where to look for work. There's lots of it flying around loose here. Just come with me, and I'll get you a job right away."

Poor girls, forgotten by the father back home who was perhaps too busy with his horses, his cattle or his sheep to bother about writing to the girls up in Chicago, were that very night taken by this pander to the west side of Chicago, and sold into an immoral resort managed by Annie Plummer.

After the girls were safely disposed of and he got his money for them the pander skipped to New York with a fellow procurer. By means of a fund provided by the Union League Club of Chicago, through Mr. David B. Lyman, Jr., its representative upon the Joint Club Committee For the Suppression of White Slavery in Chicago, of which we shall hear more later, and also by means of other money contributed by Captain Rehm and some of his fellow police officers, detectives were sent to New York and after obtaining extradition papers, this pander was brought back to Chicago and prosecuted. The arrest of the Plummers who bought these girls and who escaped conviction because of the leniency shown them by a high police official is notorious and this official is now in the penitentiary at Joliet, Illinois, for his alleged part in protecting them.

While hundreds of similar cases might be related only those cases are set forth here which typify the methods used by panders and explain the reasons why so many country girls are procured for city resorts.

THE MELTING POT.

The city is a great crucible into which girls from all localities and nationalities are thrown, to be melted up and then moulded into one of the types which represents the city. The sad part of

it all is the fact that so many rush headlong into the wrong melting pot, and are hardened in the mould which leaves painted faces, diseased bodies and souls ashamed of decent people. This hardening process varies. It depends upon the girls and circumstances of their procurement. Sometimes they become hardened in a few days, and then again many months elapse before they are considered sufficiently hardened.

Two girls going through this melting process were rescued from one of the blackest pots in the City of Chicago on December twenty-ninth, 1909. The slave owners had not become satisfied that their victims could be trusted so these girls were held in close confinement in a red light district resort. Have you noticed in this book the picture of Richard Dorsey? Well, he was one of the fellows that brought these two girls to Chicago for the White Slave market. In the picture he does not look very much dressed up for he is without collar and minus a tie. He could not help that though for the picture was taken in the rogue's gallery, and they are not particular there about the looks and dress of their customers.

The girls Ellen W—— and Ruby O——, each eighteen years old, became acquainted over in Michigan with two young men from Chicago. These same young men were looking for girls to work in one of Chicago's large department stores, and it was suggested to the girls that they might be interested in going to the city to work, or might know of some of their friends who would want good positions.

"Here is a good chance for us," said one girl to the other. They talked the matter over with their parents, and decided to leave their homes and cast their fortunes in a great city as saleslaadies in a large store.

HOW COUNTRY GIRLS ARE SECURED.

Chicago detectives investigating the white slave traffic claim that the small towns and villages afford the most lucrative fields for men and women engaged in the business of pandering girls. Under the pretext of securing young girls and women for high

salaried positions in stores and offices, those engaged in the traffic induce their victims to leave good country homes and when they have landed the girls in the city, these girls are at their mercy, and become easy prey for the crafty hunters who supply the demand for prostitutes.

So Ellen and Ruby were sold by their "would-be store employers" into a house of vice. Their captors collected the price of the sale, and set out for more victims.

Chicago has been waging a vigorous warfare on this white slave traffic for several years, and therefore in a raid the girls were taken out and their procurers, Richard Dorsey and Andrew Lietke were arrested later.

A few days after this raid, on the fifth day of January, 1910, two more slave traders were put on trial, two more cases were argued, two more girls were sent back home, and two more dealers in women, Richard Dorsey and Andrew Lietke, were sent to prison to join the panders' colony there.

"The sentence," said Judge John R. Newcomer, "you are to receive is perhaps too light, but now you admit your guilt in open court so I shall send you both to the House of Correction for six months and fine each of you Three Hundred Dollars and costs."

The fines were never paid so these fellows had to work them out at the rate of one dollar and a half a day, which meant altogether, imprisonment for over one year.

The same methods are used throughout the whole country as was proved when William Joyce, the leader of a gang of procurers that had been preying upon young girls in Oklahoma, was apprehended by Secret Service Officer Clark in May, 1910. Joyce had in his possession letters to indicate that he was engaged in the business of securing girls for immoral purposes for resorts in cities all over the country.

He had been under surveillance for more than two weeks. He was discovered talking to Flora Mc L—, a sixteen year old girl of Kent, Oklahoma, who was at the Rock Island depot standing

waiting for a train to take her to Mangum where she was to visit her uncle.

Joyce represented that she had missed her train and said that another would not be due until the next morning. He persuaded her to go to a room in order to rest.

He accompanied her to the Windsor Hotel, but they were refused a room. He then took her to a place on North Hudson Street where he roomed and introduced her. In a few minutes she escaped from the house, and hurrying along the tracks when Officer Clark found her. She said she was lost and was looking for the depot, and also confided to the officer her experience with Joyce. A search was made and Joyce was located and arrested.

It was later learned that Joyce was a member of a gang that had been supplying girls to the road houses of Oklahoma City and to other cities of the country for months. He made a specialty of hanging around picture shows and depots, and when he saw a young girl alone he immediately forced himself upon her. He dressed well and had a certain apparent polish of manner which impressed inexperienced girls deeply. After becoming acquainted with his victim Joyce would, as a rule, buy a bottle of wine or two, take the girl for a ride, and later when she awoke, she would find herself ruined for life, and Joyce was ready to go seeking another victim.

The girl, strikingly beautiful and intelligent, did not realize what his intentions were until Joyce had taken her to the Hudson Street House and then suddenly she divined his scheme, and foiled his game.

HOW HILDA WAS CAUGHT IN THE NET.

Just as beautiful and just as demure and sweet was Hilda E——, but not just as fortunate as Flora was this little seventeen year old blonde girl from Sheffield, Illinois. Flora knew, when it was almost too late, that she was in the net of a pander, and she heeded the warning which the experiences of other girls, of which she had read, gave her, and slipped out of the clutches of her captor. But Hilda, only in America four years, had not

read of these white slave traders, and therefore, she was not favored by the good fortune which blessed Flora.

Hilda came from Denmark and went to live with her Uncle's family in Sheffield, and there she remained happy and contented until the summer of 1910. It was in the month of July that her Uncle said to her:

"Now Hilda, you are getting to be a pretty big girl, and I haven't sufficient work for you around here, so I think you ought to soon be looking out for yourself."

So Hilda, still almost a child, at least in appearance and actions, felt compelled to start out for herself in the world. To find work she thought she must go away to some city.

How many girls are thrust out of a good home as was Hilda—thousands of them, and why? Just because parents, relatives, or guardians are either too poor to support them, or too stingy to keep them. In most cases it is the latter reason. The girl is eating more than she ought to eat, or it is costing more to dress her than is necessary, and bang out she goes. Or again she is sent away to earn money to send home so that the father or uncle can line his pockets with more golden dollars, or more money being thus crowded into the family coffers.

So, like many another girl thrust out in the world to earn her own living, Hilda went to Chicago, and she went alone. The question had presented itself as to where she should go to be free from harm when she arrived in the big city. She had heard of the Danish Home, so hither instinct led her to the bosom of kind people from her Mother Country. This Home soon obtained a good position for the girl at a Mrs. Smith's.

Five months passed by and nothing of special moment happened for Hilda. There was the routine of the usual household duties, a visit now and then to her few Danish friends at the home, and that was about all. Scarcely ever did she go out of the house, and never in the evening.

One day she heard the people where she lived telling about a grand street carnival with all sorts of amusements and fun. This carnival was held on West Madison Street in the fall, and

was a carnival of crime as well as pleasure. Pickpockets and sneak thieves, fakirs and confidence men were all out in full force and mingling in the throng were the girl catchers and procurers.

Panders do not always work singly, quite often in fact they work in doubles, and sometimes three and four are brought into the game if the quarry is hard to catch.

The intricacies of the white slave business seem almost unfathomable. When one thinks he has learned their many wiles and insidious artifices he finds to his surprise they have invented a new way to catch their game and they, and their methods seem endless.

Hilda quite alone ventured a little way one evening down this merry street, ablaze with lights, deafening with noise, and bubbling with fun and laughter. Soon the spirit of the carnival week caught hold of this strange Danish lassie. Every one seemed to know, and speak to every one else, so Hilda was not at all surprised when a young looking woman addressed her and called out:

"Hello, Kid, come in and have some soda water."

To Hilda this was new and agreeable hospitality, and soon this young woman made Hilda feel as though she was an old friend. Before they parted that evening Hilda had promised her new found acquaintance, who was none other than Jessie Frazier, that she would go to a dance some night with her. Jessie had easily learned where Hilda was employed, and a certain evening was agreed upon.

To the dance they went, and the hours passed so quickly that soon it was too late to go home. Of course, Jessie would take Hilda right along home with her, and the unsuspecting girl went along. But they did not go home. As they were returning from the dance the Frazier woman suggested stopping at a restaurant and getting something to eat, and acting upon this suggestion they went into a Greek restaurant. Ignorant that two black eyes were intently watching and observing her, the girl ate and laughed and talked.

THE WHITE SLAVE TRADER UPON THE SCENE.

Now entered the heavy villain upon the stage of this white slave drama. The man who was intently watching was Harry Jocker, and finally he leisurely sauntered over to the table where the Frazier woman and Hilda were seated.

"Why, how do you do Harry," said Jessie, appearing to be surprised to see him. "I want you to know my little friend, Hilda."

Then Jessie Frazier confided to Hilda that Harry Jocker was a theatrical agent and could give her a fine position as a chorus girl and splendid wages too.

"I wouldn't work around anybody's house if I were in your place if you can get a good position somewhere at better pay," continued Jessie Frazier.

Jocker sat down at the table with them, and after more conversation and more flattery Hilda was won. Jocker told the girl that just one more girl was needed to fill up the chorus, and she was so pretty she would have no trouble getting the place. Yes, it happened that there was to be an early morning rehearsal that very morning.

"I'll take you to see the woman who is engaging the girls right now, if you want me to, said Jocker.

The tired girl, weary from missing her accustomed sleep had completely lost her head, and she thought her heart too. Jessie now perceived that Jocker had "made good," as they put it, so she bade her guest of the night good-bye, and left her with the hope that she would like her new position, and that they soon would see each other again.

The hardships that Hilda passed through in the fiendish hands of Jocker and his fellow libertines is not describable here. What this girl, fair and sweet, suffered is best to be imagined. At last the inevitable happened, she found herself a subject of barter and sale in Nellie S—— resort on the west side of Chicago. She received the usual instructions from Jocker, as to what she must tell the police, and visitors when they came to the place.

Madam Nellie decided that the girl looked so young that she had better keep her in the background for a while. Detectives Bowler and Cullett hearing that a young girl had been taken to this resort went there, and brought the girl to the police station, and there she was questioned by the writer. Slowly and disconnectedly she related her experiences, amid sobs and shudders. The good women of the Juvenile Protective League were called into council. Mrs. Smith came and volunteered her aid. The girl's sad tale was corroborated in every particular.

Harry Jocker was arrested as was also Jessie Frazier, and Nellie S—— turned State's witness.

On the morning of December 29th, 1910, before Judge Isadore Himes, at the Desplaines Street court, Harry Jocker was tried for pandering. His able lawyer, one of the best in Chicago, labored hard to free his client, but after the evidence was heard, and the lawyer's arguments were finished, the Judge decided that this was a flagrant case of white slavery, and Jocker was sentenced according to the law.

The Judge found also that Jessie Frazier was guilty of aiding and abetting the crime, and she too was sentenced.

The Juvenile Protective Association took Hilda under their protection and care.

Thus ended one of the most horrible cases in the annals of white slavery where a country girl was lured to ruin, seduced from virtue, and sold into a life of lust.

CHAPTER XI.

LARGE CITIES ARE WHITE SLAVE MARKETS.

"The White Slave Market"—Girls for sale body and soul—The question of supply and demand—Many are slaved by conditions which surround them—The price—Facts about the White Slave Market.

When girls are brought from the country to the cities, or are taken from one city to another they are sold in the white slave market. Most large cities are in fact market places where girls are sold and bought. By market it is not meant that there are public places out in the streets where girls are sold as human chattels. Neither is there an open meeting together of people, at a stated time and place, for the purpose of traffic in girls by private purchase and sale.

However, if we give to the word "market" its other meanings, an opportunity for selling anything; demand; traffic; and exchange or purchase and sale, then it can truthfully be said that in the city there is a white slave market. In fact the white slave market is a question of supply and demand. There are various social and economic reasons for this demand and in response to this demand has come the opportunity for selling our daughters body and soul.

The white slave market of today is the traffic in girls for immoral purposes. They are sold into disreputable lives with or without their consent and they are held slaves by the conditions which surround them.

These conditions range from forcible detention to ingenious deception with discouragement, shame and disease as intermediary stages.

However, all the unfortunates and outcasts of society living in either palaces or dens of vice are not slaves. Neither are all

these immoral inmates bought and sold at the inception of their degrading careers. But many are marketed by dealers in vice. How many? No one can answer except he hazard a guess. Here the scale which balances on one side supply and on the other demand again comes into use. If it could be determined just how many poor creatures of circumstance or unbridled passion seek dissolute lives of their own free will, then it could be told whether those who wantonly made up the supply were equal to the demand. However, as to this it is difficult, if not quite impossible, to obtain figures. Therefore one must be content to know that evidently the voluntary supply is not sufficient to meet the demand because the newspapers and court records for several years past tell of the vast number that are tricked and enveigled into disreputable resorts. Hundreds and hundreds of instances can be had for the asking of where money, and sometimes large amounts, has been paid for the procurement and sale of girls for immoral purposes.

It behooves one to deal not with fanciful figures but rather with facts as one finds them in studying the white slave market.

That has been the aim of the writer in the feeble efforts he has put forth to make known and combat the traffic in girls. Steadfastly he has refused to discuss numbers and thereby jeopardize the cause for which he has given the best years of his life by conjecture and suppositions. In giving statistics, figures and proportions, if they must be stated, it is better that these should be understated than overestimated, for only by conservative and sane statements will the great mass of the people be aroused to the enormity of this atrocious traffic. The whole question of white slavery is far too large to comprehend and estimate to a nicety in the short time that it has been given careful consideration.

WHITE SLAVERY FURNISHES FIFTY PER CENT.

There are in most large cities thousands of women leading lives of shame. The proportion is about the same, especially in cities with over fifty thousand inhabitants. The proportion

of girls procured for the cities' white slave markets varies probably in proportion to the number of prostitutes in each city. A conservative estimate, perhaps, would put the number of those procured and exploited for immoral houses and apartments at fifty per cent of the total number leading lives of vice, or in other words about one half are recruited through the white slave markets.

All disreputable women are not to be found in the reputed immoral houses, but are scattered about the cities, some living in flats and apartments, other rooming in boarding houses and hotels. When I say there are so many living such lives, I mean that they number those who are receiving money for immoral purposes and bartering their honor. Some are holding positions in stores, offices and factories. Others are in the business of renting rooms, conducting manicure and massage establishments, and many other enterprises merely as a guise to cover up the real character of their business, while still others are in the openly known immoral resorts.

As will be seen in later chapters statistics show that the average life of a fallen woman is from five to seven years. Taking this average life into consideration and the number of these women in large cities, the natural supposition is that from one-fifth to one-seventh the total number must be recruited each year to fill up the ranks of those who have quietly and unnoticed departed from the horrors and dread diseases of a sinful life. Therefore, if there are five to seven thousand prostitutes in a city, and that number is not uncommon, one thousand girls and women either gravitate into lives of shame, or are procured into it every year in that city. After taking the statements of hundreds, yes thousands of girls living in America's vice resorts, after nearly four hundred white slave cases have been heard in the courts of Chicago alone, in the past five years, and after scores of panders throughout North America have made confessions exposing the secrets of their foul business, we are forced to accept the conclusion that at least one half the total

number of prostitutes have been exploited for the business by panders and procurers.

A careful survey of the situation throughout the United States and Canada reveals the same conditions. The number of girls in America who are forced into disorderly houses by the panders is almost beyond belief.

When girls are procured and placed in vice resorts they cannot leave. Their stories are about the same after they are made slaves. Street clothes which they are wearing are taken away from them and locked up, and flimsy, tawdry "parlor gowns" are given them to wear. They are not allowed to communicate with the world outside until they become so seasoned to the habits and customs of the resorts that they do not care to leave, or are so diseased that they cannot leave, or become too abashed and downcast to mingle with their former friends again, and go to the homes of their parents.

As has been seen the simplicity of the system employed by the vice slave agents reveals its greatest danger to the welfare of society.

All the ways and means for luring victims to shameful occupations have not been fathomed. Each day brings new methods and devices. Each day one who studies the question becomes more appalled at the magnitude of the problem and the innumerable and intricate avenues that must be followed to reach those engaged in this despicable business.

THE WAR ON WHITE SLAVERY.

In Chicago, where men of affairs are spending thousands of dollars in an effort to exterminate the panders who supply the market for girls, no sooner is one avenue explored and closed than another one is found.

That is to say, although in that city, a systematic fight has been waged for the past five years and the traders in white slaves have been run down and put behind jail bars by the scores and hundreds, although graft and corruption which aided the white slave agents have been exposed and punished, and

hundreds of these agents and traders fearing like punishment have fled from the city, yet it has been necessary to be ever watchful. The persistence of these pests to society is remarkable. And that can not be wondered at when one learns of the comfortable fortunes that have been amassed in a very few years by the dealers in vice slaves.

The procurers have been pretended lovers, they have paraded as employers' agents in the quest for female employees, they have haunted dance halls and amusement places, they have appeared as canvassers and as goodly matrons seeking house servants. Even licensed employment and theatrical agencies have been attracted by promises of handsome profits and have become involved in the "market for souls." Yes, even public officials and employees of large business concerns and corporations have been enticed by the sight of gold to assist and aid the dealers in the white slave market.

Where to look and how to find the people who deal in white slaves is the puzzling problem. That large cities are white slave markets is easily established by startling disclosures since the comparatively recent agitations against this business. More than a thousand cases have come to the public notice in the United States in the year 1910, and the writer has filed the stories of the girls procured and statistics concerning these cases. Each day brings new cases from all parts of America. For example:

THE FIGHT IN PHILADELPHIA.

From Philadelphia comes the announcement that on Monday, January 17, 1910, Max alias Israel Trackenburg, alias Max Burks, was convicted of charges of white slave practices, and was sentenced by Judge Kinsey to one year in the county prison. His accuser was Flora L—— who said Trackenburg induced her to leave home, and he placed her in a house on Noble Street, where she was found by Detective Marks and Lindener. She was traced to the place upon the investigation of members of her family. Nearly all the time the girl was away from her

home she said she was under the control of Trackenburg, and he collected a percentage on her earnings in the resort of vice.

Again on March second of the same year in the same city Charles W. Barnes was sentenced by Judge Joline, in the Camden Criminal Court, to serve three years in the State Prison because he had several girls under his domination as a slave owner and trader.

Another Philadelphia white slaver, John Tito at the close of a sensational trial at Pottsville, Pennsylvania, on March 18, 1910, was fined and given six months imprisonment. Tito had lured Rose S——, aged eighteen years from Shenandoah to Philadelphia.

A long sentence compared with most of the sentences meted out to white slavers up to date was given Louis Cantor, a young, smooth-spoken Austrian on April 26, 1910. He pleaded guilty before Judge Carr, in Quarter Sessions Court No. 1, to enticing Dora R——, a pretty young Austrian girl to Philadelphia and forcing her into an immoral life. Judge Carr told the prisoner that he would sentence him to the full penalty of the law, not only for his own punishment, but as a warning to his associates in the same business. On three indictments he was sentenced to three years, two years and one year, respectively, making six years in all in the County prison.

When Cantor was placed in the dock he pleaded not guilty to the charges in the three indictments against him, but after he saw the effect that the story as related by his victim had made on the Judge and jury, as was plainly detected on the stern faces that were turned towards him, he decided to change his plea in the hope that his punishment might be made light. Judge Carr, however, refused to listen to any plea or excuse, when Cantor attempted to explain that he had been told that the girl was a bad girl before he met her.

Assistant District Attorney Rogers, who conducted the examination of the girl endeavored to learn from Cantor how many of his friends were engaged in the white Slave traffic in

New York, but the prisoner could not be led into any confession implicating any of his associates.

Secretary Gibboney, of the Law and Order Society, who was in court and prompted Mr. Rogers in his examination of the girl, hoped to secure the arrest of several other men with whom Cantor associated while in this city, and who are undoubtedly members of a gang engaged in the white slave traffic, having their base of operations in New York, with houses in Philadelphia, where young immigrant girls are taken once they get into the clutches of these fiends in human form.

Dora, who could speak a little English and who had only been in this country a short time, was an orphan, and was living in New York with an uncle and supporting herself by working in a factory. At the noon hour she was in the habit of buying her lunch, along with the other girls, in a cheap restaurant near the factory, and it was there Cantor met her and procured her by promises of better employment in Philadelphia.

WHITE SLAVER GETS FIVE YEARS.

Just such another stinging rebuke was given Gustave Lagerman in February of the same year in New York City. This young pander, twenty-three years old, one of the most notorious cadets and panders in Greater New York, was given the limit at hard labor in Sing Sing prison by Judge Dike. Lagerman received a severe lambasting by the court thrown in for good measure, and yet he did not appear to feel the stings, and in no way showed he had a moral perception of the great wrong he had done the young immigrant who had fallen into his clutches. The prisoner was sentenced to serve five years on conviction of assault in the second degree.

In passing sentence Judge Dike took cognizance of the present white slave agitation, and expressed regret that he could not keep Lagerman behind the bars permanently. The court said:

"The jury has found you guilty of the crime of assault in the second degree. You attacked a young woman, twenty years

old, with whom you had been living unlawfully for seven or eight months. The proofs in this case clearly demonstrate it to be what is designated popularly as a 'white slave case.'

"You are a monstrous type of the product of our present day civilization under congested conditions in this world city. Incapable of work yourself, you live upon the shame of those who, through affection, fear, or cruelty, have fallen under your baleful influence.

"This vicious development of life in the underworld now is much in the public mind. Your young victim had a desire to reform, to lead a decent life. She was a fortunate woman to find a clean, courageous man who pardoned her past and who has married her. When you found that your human chattel was breaking away from your influence you became mad with disappointment and rage and committed an act of violence against her, and her present husband, which brought you here for sentence in this court.

"Such debauchers of women, such leeches and bloodsuckers of human lives as you and your kind represent, merit and receive the just condemnation of all good citizens and the severest sentence that this court can impose.

"I only regret that I cannot eliminate you from the life of this great city permanently, but I sentence you for as long a period as the law allows—namely, five years in Sing Sing prison."

Lagerman was a young person of resources, agile and crafty, and did not seem to know when he was down hard and fast. His former experiences with the police and the courts had shown him to be a daring and reckless prisoner He had maintained himself for years on the earnings of women whom he had caught in his snares. The revelations of this prisoner's crimes astounded the old-timers who for years had been listening to stories of vice and depravity and heartlessness.

Turning westward we find that in October Frank C. Williams met two girls Pearl and Della, at a picnic in Rock Springs, Ohio. He persuaded them to go to Pittsburg with him, and

there he placed them in a resort run by a woman named Anna Hull. On the twentieth day of October, 1910, both Williams and the Hull woman were each sentenced to two years and six months in prison under the "white slave act."

From east to west and north to south come stories that depict the horrors of the white slave trade. Out on the Pacific Coast in the latter part of June, 1910, we read that Charles Hannon was arrested by Detectives Hellyer and Maloney in Portland, Oregon, for collecting the earnings of an unfortunate girl from Idaho. In order to escape prosecution on a felony charge he pleaded guilty to a lesser offense and was sentenced to three months on the Linnton rock pile with a fine of one hundred dollars, which he had to pay or work out at the rate of two dollars a day.

The same day in the same city warrants were issued for the arrest of alleged procurers who pretty Lita C——, a girl nineteen years old, claimed had induced her to leave her position as a waitress in a restaurant, to lead a life of shame. It was then learned that the girl, whose home was in Milwaukee, had been earning a fair living in a legitimate employment until she was induced to leave it.

ON THE PACIFIC COAST.

"How Villains Lead Girls to Destruction" was the heading of an article printed Tuesday, May 10, 1910, in the Oakland, California, Enquirer. It read as follows:

"How the ruin of young girls is accomplished was today told during the trial of Tony Flores, charged with being a 'white slave' dealer who is fighting for liberty before Judge Brown. He is accused of seizing R. Emerson's necessity when she was out of employment and without funds to introduce her to a life of shame. The girl is not yet sixteen.

According to the testimony so far produced, Flores and William Carlin met the girl at Seventh and Market Streets, San Francisco, last December, and learned that she was without a position and almost penniless in a strange city.

"They told her, according to the girl's story, that they would find for her a position as chambermaid in a hotel. They gave her a letter to Ethel Day, keeper of a notorious resort at 477 Sixth Street, and the girl claims they told her she must say she was twenty years old, though they knew she had not reached sixteen.

"Mrs. Rose Emerson, mother of the girl, was brought from Willits to be a witness, and today she sobbed out what she knew of her daughter's downfall. Her chief use as a witness was to establish the girl's age. Mrs. Emerson carried in her arms a small baby as she told her story in court.

"Detective R. V. McSorley related a confession he said Flores had made to him, in which Flores acknowledged he had placed the girl in the house of shame, but in which Flores declared that Carlin was the leader. Carlin pleaded guilty to a charge of abduction."

Do these horrible tales from various cities convince that large cities are white slave markets? Is it necessary to outline each crimson life that cringes and swelters under the lash of white slave torture in order to satisfy the morbid cravings of the mind? Many girls have been auctioned off to the highest bidder. Perhaps they never escaped, perhaps no friend or relative ever found them, perhaps they trudged down the bloody-crimson path, clutching here at a twig to hold them back from utter ruin, groping in the dark to find a chance avenue back to decency, stumbling, tumbling and falling too soon into the unfathomable abyss. The cold blood of these girls is witness and their very souls cry out against these markets that you good people, pious fathers of large cities allow to exist. Yes, they cry out like a shriek coming from the tomb against you who allow your city governments and the police to remain in the hands of men who fatten on the bodies and souls of these girls.

AWAY WITH THE SLAVE MARKETS! AWAY WITH THE VICE DISTRICTS!

But you say how can it be done? Smaller flames than these have kindled revolutions. Such cases, such stories, such convictions should set the world on fire.

More proof you say? Go to the Desplaines Street Court on the west side of Chicago the eighteenth day of November, 1910, and hear Judge Torrison denounce that fawning, grinning Harry Frank. Hear this Judge, his eyes aflame with indignation, say:

"Frank you are an inhuman wretch. I shall give you the limit of the law, and I only wish I could give you more."

Hear the spectators applaud the Court's decision.

What do you think this all means?

It means that in Chicago a smooth procurer gained the heart of a poor hard working little girl of foreign parentage. It means also he pretended he would marry her, even going so far as to secure a marriage license which was advertised in the papers. He took the girl away to get married, but instead he put her in a house of vice in Gary, Indiana. The girl, pure and sweet, was horrified and too ashamed to let her sister know her plight. Her betrayer even forced her to write letters home as he dictated them, so that her sister, her only near relative, would not be suspicious. Here is one from Gary:

"Gary, Indiana.

My Dear Sister: I am well and hoping to hear the same from you. I'm out on a visit. Will stay here for a week, and when I come back to the city I will have a surprise for you. Don't worry about me because I'm in good hands. I have nothing more to write so I close. With best regards to all. From you loving sister,

MARTHA G——."

Yes, he made the girl write that she was in good hands. For him she was in good hands, for she was making a living for him from her shame in a den of vice. Notice he did not allow her to give any address for an answer.

Finally he learned his victim was to become a mother, and he brought her back to Chicago and placed her in another resort on Dearborn Street in the south side red light district. When the madam of this place, who still retained a spark of womanhood, discovered the girl's condition, and ascertained the girl's home was in Chicago, she told Frank that she was going to take the girl back home.

Then the "inhuman wretch" said: "No, I will send her home," and he took her away only to sell her again into another resort on the west side of Chicago. When the poor girl, in a pitiable condition, learned that he would not take her home, in utter despair she attempted to slip out and go home alone. She was caught, tied to a bed by Frank and whipped and beaten unmercifully. Even the hardened inmates of the resort, used to rough treatment, could not stand this, and gladly testified against this heartless wretch in court.

The madam on Dearborn Street suspected that Frank did not take the girl home, so she went out to the sister's home and inquired for Martha. The sister had not heard from her for a long time. Then the woman of the red light district informed the grief stricken sister of Martha's misfortune.

The madam notified Deaconess Estella Manley, a loyal and true woman who is devoting her life to the redemption of girls lost in the vice districts of Chicago.

The sister notified Alderman Beilfuss of the ward in which she lived.

Both Deaconess Manley and Alderman Beilfuss came to the writer's office for aid. Detectives James Bell, Joseph Kinder and William Bowler assigned to the writer's office by the General Superintendent of Police were put upon the case. The girl was found and rescued, and Frank was caught and sentenced.

Will it impress the fact upon you more vividly that large cities are white slave markets to tell how Alma, another daughter of the poor, was promised a good position of housework by Mary Adams? Of how the Adams woman took her out to South Chicago on the Strand and sold her into the resort owned by Adam Lewicki and run by Helen Blewiski, and how this girl was finally rescued by representatives of The White Cross Society?

MUST THE SACRIFICE GO ON?

If numbers must be used to convince, then thousands of girls will not have been sacrificed upon the altar of vice in vain.

Their sorrows, their heart-aches, their sufferings will plead their cause.

Let little Emily S—— of Milwaukee help arouse an inert, quiescent and sleepy public to its duty. She was procured in Milwaukee by a man named Paul Delman who took her to the resort of Helen Weiss on Curtis Street in Chicago. The girl who was eighteen years of age became sick and was taken to the hospital. Here representatives from the Hull House found her, and notified the mother. Her procurer was never apprehended, but Helen Weiss entered a plea of guilty before Judge Torrison on the sixteenth day of December, 1910.

Thus with prosecution after prosecution the white slave market in Chicago is rapidly being closed. The people in that city at last are aroused. Noteworthy help has been given by LeRoy T. Steward, the General Superintendent of Police, or the "Chief," as he is popularly called. Three detectives have been assigned to the writer's office by the "Chief" to help hunt down and catch the white slavers. A system of espionage has been established throughout Chicago. "Stool-pigeons," the police call such fellows as William Simes who worked as a bartender in Van Bever's infamous "Paris" resort. He was brought over to the side of justice and gave the writer valuable information. You will remember reading his confession in chapter five. Little did you dream, perhaps, that the way he was fighting the slave traffic was to work right in the midst of it.

To defeat the panders and slave traders they must be met on equal terms, level ground, and the tricks they play must be turned against them. They cannot be caught by going out and looking at the sky. If they try to buy up your detectives, you turn around and buy up their agents. Turn about is fair play. Two can play at that game, and we have caught them in their own game. Simes first a pander and procurer became after a while a spy in the very heart of their wretched business.

The end is still a speculation. However, if other cities would follow the example of Chicago, and make a thorough clearing out, not in a sporadic and sensational way, but by using ra-

tional business methods, the end would not be far distant. If all the states would join in with the twenty or more which have passed stringent white slave laws effective machinery would be built to be put in motion by the people when aroused to the seriousness of the situation which confronts the whole nation.

AMERICA'S COMMERCIALIZED DAUGHTERS.

An America commercialized has commercialized its daughters. Who would have ever prophesied a century ago that today like hardware and groceries the daughters of the people would be bought and sold? But to such a day as this our greed for money has brought us. How low have we sunk when now we make commerce of virtue and market the sanctity of the home.

The white slave market is here, and we can legislate against it, we may close it up in one place, or drive it away to another by prosecutions and convictions, but it will never be blotted out until we change social conditions; educate men to a higher standard of right and wrong; and we have wiped out the demand.

It should be remembered that white slaves are bought and sold because men have created the demand. There will be commercialized vice as long as men demand it, and women can be found to supply it. Therefore, if we would break up the greatest curse that so called civilized society has ever known, the traffic in girls and women, it is necessary to begin at the bottom and gradually build a new foundation and erect thereon a new code of morals for mankind. This can not be accomplished in a day, a year, nor a decade, and perhaps in half a century. But through a systematic campaign of education and publicity wonders can and will be accomplished. Armies of prosecutors with their corps of assistants can never entirely obliterate white slavery, they may reduce it to a minimum, but so long as prostitution is allowed to exist, procurers will creep around upon their slimy knees looking for new worms to cast to the fishes.

HOW THE WAR MUST BE WAGED.

Little by little the fighters against the traffic in girls are moving forward. Gaining ground here, winning other soldiers there. We can not all use the same methods in gaining converts to battle, because the same methods will not be successful with all people. Some narrow-minded and short-sighted people who would reform the world in one day can not be patient and wait to grasp opportunities to advance the cause they would represent. Sometimes these people are not big enough or broad enough to comprehend that other people have views and ideas, as well as they, which must be gradually changed and moulded by education. The job undertaken in such cases is too big for them, and they injure more than they do good. They try to thrust their views upon people, force them down their throats, and when it does not work they rant around like mad men, berating and belittling every one and everybody who will not think and act exactly as they wish.

Be patient friends and fighters in the great warfare against the traffic in girls. Do not be so small as to try to prevent good people speaking, lecturing and working in this great educational and publicity campaign just because their views upon every phase of attack in the various battles do not meet with your approval and coincide exactly with your views. Such an attitude is puerile and unmanly.

Some of the workers are idealists and want their ideals realized at once. Be patient, do not be discouraged, but keep right on working. Those of us who claim to be more practical, surely more conservative, will work along systematically and skillfully, meeting each obstacle, fighting manfully against every barrier, and all the time we shall keep our eyes fixed on the goal, the pinnacle the idealist and theorist has set up.

Workers who have only a reading knowledge of this awful traffic should be careful to not overstate the facts, instead give out the facts in homeopathic doses, for the facts are often too terrible, too repulsive for the uninitiated. People in some communities are not ready for the bare unvarnished details of this

hideous monster called white slavery. They will be repulsed at the outset if diplomatic tactics are not pursued. Customs have not grown up in a day or a year, neither can they be upset, broken down and rebuilt in a day or a year.

The traffic in girls is a great problem to be solved. It is intricately interwoven with public and civic morals. Civic morals relate to the morals of men and women as members of society and the defect in civic morals is vice. Vice is a moral fault or failing, especially immoral conduct or habit; the deviation from the right standard, implying a defect of the natural character, or a defect as the result of training and habits. Therefore, to effectually and completely stamp out the white slave markets our methods must not only be obstructive, but also constructive, not only punitive, but preventive as well.

In carrying on this fight, the plan should cover immediate relief from obnoxious civil morals, such as the extensive traffic in girls and women, and the protection of open prostitution. Laws should be passed in states not having adequate laws at the earliest possible time making pandering, procuring, pimping and commercialized prostitution a crime. Then enforcement of these laws should be insisted upon by co-operating with the public authorities in seeking out offenders and aiding in their apprehension and conviction.

The public opinion upon this subject should be moulded by an extensive educational campaign, setting forth truthfully such facts as become known from time to time, through lectures, papers and pamphlets. Publicity will not only change the public conscience and stir it to action in the apprehension and conviction of offenders, but will give to girls and women a knowledge of the schemes used by the white slave procurers, expose the methods of those in this business, and will, to a certain extent, prevent the unwary ones from being victimized.

Then finally a complete plan of education in regard to sex problems, social hygiene, and dread vice diseases should be instituted, beginning at the home and the school. Every agency for moral uplift should be encouraged and promoted in homes,

schools, business concerns and among governmental authorities. Thus by conservatively insisting upon right training and upon acquiring the right standard of morals, habits will be moulded and defects of the natural, normal and pure character will be cured. Perhaps years and generations of development and training will be necessary to accomplish this ideal, yet it can be accomplished. Until it is accomplished the white slave markets will not entirely be blotted out.

White slavery is the outgrowth of an over stimulated demand, incited and encouraged by men and women, low and degenerate, grasping and avaricious, greedy for money. With the development of a pure and natural character in mankind the demand for prostitution will cease, the cause for procuring guileless victims will be cut off, and then white slavery will be no more.

Remember this, no demand, no supply.

CHAPTER XII.

THE WHITE SLAVE MESSAGE FROM CHICAGO.

The appalling exposition of vice, lust and shame—The human stockyards—The slaughter house for girls—The Reign of Debauchery—A night of horror—Chicago the first city to clean up—The exposition of vice going and going forever.

Have you ever gone to a large exposition, a state, national or world's fair? There you find avenues lined on either side with beautiful merchandise and goods. In the live stock buildings are rows and rows of horses, cattle, sheep and hogs. People are surging back and forth, stopping here and there to view the exhibitions. Now and then they go up to booths drink cider and cold lemonade, or seat themselves in one of the many lunch rooms, and then again you see others purchasing the wares for sale. There is music, bands and orchestras playing; side shows and amusements welcome visitors; at night the eyes are dazzled with myriads of electric lights.

In many large cities you will find similar expositions only of a different character, not open only for a season, but continuing to attract great hordes of people all the year round. In some of the cities these exhibitions are brilliantly lighted with electric signs. The glare of the lights may be seen at night for blocks or squares away. As you approach nearer the sound of music catches the ear. Yes, here too are orchestras playing popular strains in cafes. Music boxes and pianos fill the air with rasping, gingling tunes. There are long avenues, streets and alleys lined on either side with saloons, booths, cribs and palaces of shame. People are going in and out banging and swinging the doors. Windows reflecting varied colors and lights are partly open. Within there is dancing and laughter. Shouts and curses are wafted along in the soft night air. Also one will find there the rows and rows of

livestock. The hogs wallowing in their filth and drinking till their bellies ache. Sheep and lambs, gentle and unobtrusive are following the belle weather. Like cattle girls are herded for the slaughter, while men like stallions prance about in their drunken revelry. Yet, there is more, there is the market, aye the "Market for Souls," where human beings are sold into "Houses of Bondage." You will find in this great awful exhibition of vice "Panders and Their White Slaves." The shrieks and moanings of the helpless linger on the ear. Those who are being beaten cry out for help. Here, too, are side shows and base amusements. Slave owners and girl traders saunter about smoking black cigars, and wearing huge diamonds in their shirts to bewilder and blind guileless youth. Women in blazing red gowns flit in and out of doors. Debauchery reigns supreme. The night rolls on amid the din, the uproar and the noise, till the grey dawn mellows the darkness and all again is still.

Such exhibitions of lust and shame you will find from Philadelphia to San Francisco, from New Orleans to St. Paul, and in the center of all Chicago. Yet Chicago has been shamed. The great city on the southern shores of Lake Michigan has said, this horrible exhibition must be stopped. It has started to clean up, and that is the message Chicago sends its sister cities today.

Gradually, but surely, the exposition of vice in Chicago is going, and going forever. And as this crusade is now in progress, it will be interesting to learn what success has been attained, and how it was accomplished.

Chicago is unique in this cleaning up process. It does not claim to be the first city in America to stop the expositions of vice that have attracted so many sight-seers and visitors. In this respect Los Angeles, California, and Des Moines, Iowa, are both ahead of Chicago, inasmuch as these cities have effectively eliminated their vice districts and expositions. Also other cities have made sporadic, and sometimes sensational, attempts to eliminate vice expositions. There was the blare of trumpets, a great flourish, and all was over. In such attempts vice was scattered instead of being cleaned up.

Chicago is unique in that a systematic and business campaign has been inaugurated and pressed forward with great zeal against the traffic in girls. Not sensational, except with a few isolated individuals and their associations, but practical plans have been mapped out and followed rigidly. The Chicago motto: "I Will," is alike the motto of the Committee for Suppression of the White Slave Traffic in Chicago.

There had been rumblings and mutterings in the past against white slavery in Chicago, but without much apparent effect upon the minds of the people. It was in the early part of October, 1906, that a few of Chicago's citizens became really aware that Chicago was a trading center for the white slave buyers and sellers. Then it was that a group of earnest workers held a convention under the auspices of the National Purity Federation, and Reverend Sidney C. Kendall, of California, who had twice traversed the North American Continent endeavoring to arouse ministers, churches and reform associations to the importance of the white slave problem, delivered an ardent address which at last got under the skin of a few ministers and settlement workers. This group of Chicago people was stirred to redouble the efforts already put forth. There had been rescue work done before this, and rescue homes had been established, one of them right in the heart of the red light district.

HEROES IN THE FIGHT.

Too great prominence can not be given the sturdy and sacrificing efforts made by such workers as Reverend Ernest A. Bell, Reverend Melbourne P. Boynton, Deaconess Lucy A. Hall, and Salvation Army workers, and many others who stood night after night in the midst of the vice exposition in Chicago, yes amid the clatter and clamor of Chicago's shame, and preached and prayed for better conditions. Harassed and jeered at, they continued unceasingly.

Reverend Ernest A. Bell had established The Midnight Mission in the worst part of this district as early as August, 1904. This mission continues in its work of endeavoring to better

social and moral conditions to this day, and may it long continue to help uplift the fallen.

Soon after Reverend Sidney C. Kendall delivered his rousing denunciation of the white slave traffic, in the fall of 1906, Reverend Bell, and Deaconess Hall began to look about them for evidences of this traffic.

The writer had known something of it in a vague way, having tried a case as early as 1905, which involved white slavery. Again in December, 1906, he prosecuted a case in which Henrietta B—— claimed that Morris Goldstein had brought her from Duluth, Minnesota, upon the promise of giving her employment in a theatrical company, and when she reached Chicago she was made a white slave. Morris Goldstein was convicted.

However, it was not until the latter part of January, 1907, that the writer's suspicions were aroused that an enormous traffic in girls was going on in Chicago. He was then Assistant State's Attorney, and he convicted Panzy Williams, January thirty-first, 1907, for procuring Agnes T—— for a life of shame. The case was brought into court by Reverend Bell.

UNCOVERING THE GREAT HIDEOUS BUSINESS.

Then it was that the writer determined that these were not isolated cases, but were instead only outbursts of a great hideous business which had bounded to the surface. He then and there pledged to Judge John R. Newcomer, that if he convicted the defendant, he, the writer, would investigate the statements that Agnes had made, and if girls were bought and sold, as this girl claimed they were, he would drag white slavery "from its hiding place to the light of day." As to how well he has kept his word, this book is evidence.

The story of the struggles of the writer against the traffic in girls is a long one, too long to detail.

Many people have claimed to be the first to begin the fight against white slavery. What does it matter who started it, the question is who is going to finish it. There has been too much jealousy among workers against white slavery as to who has

done this, and who is doing that, too many bickerings for honor and distinction in the fight. In the name of God and for the love of humanity get together, work together, each one doing his little part, correlating the work of others. Organizations and committees should all co-operate and mutually help and encourage each other, although they may differ as to methods and procedure.

No one man or woman, nor no one society in America is so large and influential in this fight, which is only just begun, that he, she or it can dominate all the others. In unity there is strength. Let each concede something to the other. There is good in all, and all will help in the winning of battles and all will have a share in the glory when the war at last in done.

The present historic fight against white slavery in Chicago dates from the day Panzy Williams was convicted. To the writer it makes little difference whether or not he was the first prosecutor in America to take up the fight for this cause. It makes little difference to people in general now what may have been the hardships, the rebuffs, the sneers, the gibes and the taunts he endured and lived through. The important question today is, how was it all accomplished?

A secret investigation was made through the kind aid of detectives loaned by The Citizen's Association and The Chicago Law and Order League. This investigation revealed the astounding truth of a gigantic white slave business flourishing throughout North America, and yes throughout the world. Our main interest then was Chicago. Arrests were made and procurers and slave owners were prosecuted. From the spring of 1907 to the present time the writer has averaged more than one conviction of a white slaver a week. Besides this other prosecutors in Chicago have convicted large numbers, making the total about four hundred.

A MAGNIFICENT RECORD.

Most of the year 1907 was prolific in white slave cases. February tenth of the next year The Illinois Vigilance Association

was formed. The Chairman of the National Vigilance Committee Dr. O. Edward Janney, was present at the time, and aided in the formation of this new Association to fight white slavery in Illinois.

In March of the same year The Joint Club Committee for the suppression of the traffic in girls was formed to help in securing laws adequate to punish the offenders in this business. Mr. Robert Catherwood was the Secretary of the Committee, Mr. David B. Lyman, Jr., was was Treasurer, the writer was Chairman and representatives of the following clubs and organizations were members: The Union League Club, The Hamilton Club, The City Club, The Iroquois Club, The Jefferson Club, The Quadrangle Club, The Press Club, The B'nai B'rith Society, The Illinois Vigilance Association, The Chicago Law and Order League, and The Citizen's Association.

This committee, numbering among its members some of the best Judges and lawyers in the City of Chicago, caused the passage of the now famous Illinois Pandering Law, in the spring of 1908, the first law of its kind in America.

The Jewish people, incensed because of the part Jews were playing in the nauseating white slave tragic-drama, organized against the traffic in girls. Such notable men as Judge Julian W. Mack, Judge Philip Stein and Honorable Adolf Kraus, were enlisted in the fight. These men were also members of the Joint Club Committee.

The year following, the spring of 1909, an amendment to the Pandering Law was passed through the efforts of this same committee to whose ranks had been added the name of Mr. Henry P. Heizer, law partner of Honorable Edward D. Shurtleff,, then Speaker of the House in Springfield.

This law stands today unparalleled and unblemished. Four times it has stood the onslaughts of lawyers representing the combined strength of the white slave traffickers, and each time the Supreme Court of Illinois has upheld the law.

In the spring of 1908 the able United States District Attorney in Chicago, Honorable Edwin W. Sims, began his notable prose-

cutions against procurers who were making a business of importing foreign girls and selling them into disreputable resorts. He was invited, as was also the writer, during that year to lunch with a Committee composed mostly of members of the Association of Commerce in Chicago to make an investigation into the traffic in girls. From evidence given to that Committee by Mr. Sims and the writer, it was deemed advisable to form a Committee composed of business men to aid in the suppression of white slavery in Chicago. About the same time the B'nai B'rith Society had decided to enter more actively into the fight, and employ a lawyer to aid in securing evidence against, and prosecuting the panders.

Almost simultaneously, during the same week, both the above Committee and the B'nai B'rith Society made overtures to the writer to resign from the office of the State's Attorney, and take up the special work of prosecuting these cases.

UNDERTAKING A COLOSSAL WORK.

Finally both these groups joined together and the writer did resign in September, 1909, and took up the work in October of that year. Since then the personnel of the Committee has largely been kept secret for thereby it was thought its work could be carried on more effectively.

The following is a report of the work done from October, 1909, to October, 1910:

Report of Clifford G. Roe to the Committee Directing and Maintaining an Office to Combat the Traffic in Girls.

Herewith I send you a report of the work which has been accomplished by this office during the past year.

In accordance with your request I have included in my report a summary of the various stages in the development of this office and its work.

Early in the spring of 1909 a group of business men formed a Committee to investigate the traffic in girls commonly known as the White Slave Trade.

Thorough investigation proved conclusively that such a traffic

did exist, which was not only detrimental to the morals of Chicago, but was also a great injury to the business interests of the city.

This group of men determined to establish an office on a business basis to systematically and effectually eliminate these girl traders, legally called panders, from the city.

Having been invited to take charge of this office by these men, I accepted this position and began active work October 1, 1909.

Through the generosity of the Chicago Tribune the office was financed for the first half year until sufficient funds could be accumulated from other sources to assure its permanency and success.

During the last half year generous contributions have been received from Julius Rosenwald, Henry P. Crowell, W. D. Allen, Adolf Kraus, Harold Swift, John Stuart, Clifford W. Barnes, John B. Lord, the White Slave Traffic Committee of the League of Cook County Clubs, The Society of B'nai B'rith and others, which have aided your Committee in maintaining and supporting this office.

The Chicago papers without exception have given our office excellent support and we should be indeed grateful for the firm stand they have taken in backing the fight against the traffic in girls, both through their news and editorial columns.

Also permit me to call your attention to the assistance public officials have given this office. Following the direction of your Committee our detectives aid the police department in apprehending those operating and connected with the traffic in girls. The office prepares cases for trial and when possible assists the State's Attorney and the United States District Attorney in the prosecution of offenders. In carrying out this work LeRoy T. Steward, General Superintendent of Police, John E. W. Wayman, State's Attorney, and Edwin W. Sims, United States District Attorney, have especially aided in every way possible and have extended this office many valuable courtesies.

In calling your attention to present conditions let me say that Illinois was the first state to adopt a "pandering law" and Chi-

cago is to be congratulated that it is the first city to look the situation squarely in the face and make a determined, business-like fight against pandering.

Pandering, of course, means the procuring of females for disreputable resorts.

It is my belief that the morals and best interests of the city are being protected by our efforts; that the city is rapidly becoming one of the cleanest cities in America; that this cleaning out of panders will assure safety to women and girls visiting the city or coming here to find a home. While the number of cases given below will surprise many people it should also be remembered that the operations of our detectives have frightened many girl traders so that they have fled from the city, we hope to stay.

In round numbers it is estimated that about one thousand such persons have left Chicago during the year past.

This office has investigated three hundred and forty-eight cases during the year ending October 1, 1910, and from that number of investigations this office has brought into Court ninety-seven cases which involved in some way the procurement or sale of girls for disreputable resorts, and of these ninety-seven cases this office has successfully prosecuted or aided in the successful prosecution of ninety-one cases.

Also, by reason of these investigations, many girls have been found and rescued from practical slavery when those who procured them have not been apprehended or the evidence was not sufficiently strong to convict the keepers of the resorts.

Many arrests not mentioned below have been made where the defendants forfeited their bonds and ran away, or the girls who were to be witnesses have been spirited from the city.

Cases which appeared to be pandering cases were often disposed of under other charges either because it was thought best for the girls involved or because witnesses were spirited away or intimidated so that a pandering charge could not be proved.

It has been our privilege to find scores of girls who had mysteriously disappeared. While we regret that in many cases we

could not catch the panders, it has been a pleasure to restore such girls to their parents and relatives.

As an instance of the many letters of gratitude we receive is the following:

October 18, 1910.

Mr. Roe:

In am indeed very thankful to you for the good you have done for my daughter Irene. We are indeed very happy over the way it came out and we owe you more than we can pay, so please accept our humble thanks.

Wishing you and your fellow officers success and happiness I remain, yours,

Ever grateful,
Mrs. P. G.———
No. ——— Vincennes Ave.
Council Bluffs, Iowa.

Dear Sir:

I thank you for your kindness.

I certainly did not understand what happened in Chicago. Why did they think I was so mysterious as it read in the papers?

I have read your book and only hope it will help others who read it. I was so interested in it. I would not talk to anyone until I was through reading it, because I knew it must be the truth.

Hoping God will give you the power to help others as you help me.

I give my best wishes to all.

Yours truly,
VIOLET.

Such letters of gratitude are certainly monuments to our work and if we did nothing but find girls who have been procured and restore them to their families the work would indeed be worth while. However, the following cases will show we have gone much further and prosecuted the panders and girl traffickers.

PANDERING CASES TRIED SINCE OCTOBER 1, 1909.

Not all the prosecutions and convictions are included in this list.

Mollie Hart, alias Fern—Pandering—Judge Newcomer. Sentence six months and fine $300.00, October 11, 1909. One of the Chicago-St. Louis gang bringing girls to Chicago from St. Louis upon promise of employment.

Albert Hopper—Pandering—Judge Newcomer. Sentence ten months and $300.00 fine, October 2, 1909. Also engaged in bringing girls from St. Louis to Chicago to be sold into disreputable resorts.

Michael Hart—Pandering—Judge Newcomer. Sentence ten months and $300.00 fine, October 30, 1909. Another member of the Chicago-St. Louis group of girl slave traders.

Lawrence De Mas—Pandering—Judge Newcomer. Sentence nine months and $300.00 fine, October 30, 1909. Sold Lillian ——— into disorderly resort.

David Garfinkle of St. Louis,—Pandering—Judge Going. Sentence six months and $300.00 fine, November 18, 1909. St. Louis agent of Chicago-St. Louis crowd. Convicted in Chicago.

William Degman—Pandering—Judge Newcomer. Sentence six months and $300.00 fine November 5, 1909. Sold wife Annie Degman into a West Side resort.

Thoman England, Jr.—Pandering—Judge Stewart. Sentence one year and $600.00 fine November 16, 1909. Sold Marie ——— into South Chicago resort.

John Paul—Pandering—Judge Stewart. Sentence one year and $600.00 fine. Aided in same case. Girl brought from Indiana upon promise of employment. November 16 ,1909.

Maurice Van Bever—Pandering—Judge Edwin K. Walker. Sentence one year and $1,000 fine, November, 1909. Head of Chicago-St. Louis gang of procurers. Owner of two resorts.

Julia Van Bever—Pandering—Judge Edwin K. Walker. Sentence one year and $1,000.00 fine, November, 1909. Conducted White Slave headquarters of the Chicago-St. Louis gang.

Paul Auer—Another member of Chicago-St. Louis gang. Manager for the Van Bevers, forfeited his bonds and ran away, November, 1909.

Dick Tyler—Another member same gang. Also ran away, forfeiting his bonds, November, 1909.

Robert Heiley—Pandering—Judge Going. Sentence six months and $300.00 fine, December 10, 1909. Procured Ethel ——— for disreputable resort.

Joe Bovo—Pandering—Judge Going. Sentence six months and $300.00 fine, December 24, 1909. Home, defendant, St. Louis. Brought girls from St. Louis.

Frank Whitacre—Pandering—Judge Going. Court directed verdict for defendant in pandering case and fined him $50.00 and costs on disorderly charge, January 5 and 6, 1910.

Richard Dorsey—Pandering—Judge Newcomer. Sentence six months and fine $300.00 and costs, January 5, 1910. Procured girls for disreputable resort in South Chicago.

Andrew Lietke, alias Andy Ryan—Pandering—Judge Newcomer. Sentence six months and fine $300.00 and costs, January 5, 1910.

Clarence Gentry—Pandering—Judge Going. Sentence six months and fine $300.00 and costs, January 28, 1910. Brought girl from Nashville, Tenn., for disreputable resort.

Frank Merson—Procuring—Judge McEwen. Found guilty January 17, 1910. Brought girl from Indianapolis, Ind.

Frank Romano—Pandering—Judge Fake. Sentence one year and fine $1,000, January 12, 1910. Procured girls for disreputable resort on South Clark Street.

Clara Klein—Pandering—Judge Fake. Sentence one year and fine $1,000, January 12, 1910.

Antonio Colufiore—Pandering—Judge Fake. Sentence one year and fine $1,000, January 12, 1910.

Maud Woods—Harboring girl under eighteen years—Indicted—Fled city. For procuring girl for Maud Woods' resort Clarence Gentry was convicted January 28, 1910.

Louis Fleming—Pandering—Judge Going. Sentence one year and fine $800.00, March 29, 1910. Defendant caught in Flint, Mich. Married girl and sold her into disreputable resort.

Mertil Anderson—Pandering—Judge Fake. Sentence six months and fine $300.00, March 26, 1910.

Harry Cusack and Tom Owens—Pandering—Judge Going. Jury found both men not guilty, March 31, 1910. Albert Hopper, convicted October 21, 1909, later accused Cusack and Owens of employing him to procure girls for their resort.

William Dukes—Pandering—Judge Gemmill. Sentence one year and fine $800.00, April 30, 1910.

Ralph Armond—Pandering—Judge Going. Sentence six months and fine $300.00, April 8, 1910.

Albert Huth—Pandering—Judge Edwin K. Walker. Sentence six months and fine $300.00, April 18, 1910.

Peter Bernard—Pandering and Adultery—Judge Himes. Sentence an adultery charge, six months, March 4, 1910.

J. T. Mehl—Pandering—Judge Uhlir. Sentence six months and fine $300.00, May 9, 1910. Caught in Iowa. Sold girl to West Side resort.

Harry Cohen—Pandering—Judge Dicker. Sentence six months and fine $300.00, May 18, 1910. Brought girl from New York for South Chicago resort.

Ben Wagner—Pandering—Judge Dicker. Sentence six months and fine $300.00, May 20, 1910. Married girl and sold her into resort.

Abe Greenberg—Pandering—Judge Dicker. Sentence six months and fine $300.00, May 20, 1910.

Sophronia Lebeau—Pandering—Arrested May 23, 1910. Federal case, transferred to United States Court. Set for October term. Accused of bringing Adrienne Gingres from Canada for resort.

Battisti Pizzi—Pandering—Judge Edwin K. Walker. Sentence nine months and fine $1,000, June 3, 1910. Owner of White Slave resort and procurer. For bringing girls to this resort, Alphonse Citro was convicted in January, 1909, and Frank

Romano, Clara Klein and Antonio Colufiore were convicted January 12, 1910.

William Kanouse—Pandering—Judge Gemmill. Sentence one year and fine $300.00, June 21, 1910. Married girl 17 years old and sold her to Armour Avenue resort.

William A. Rautenberg—Pandering—Judge Scoville. Sentence one year and fine $1,000, June 10, 1910. Brought back from Milwaukee, Wisconsin.

Frank Arnell—Pandering—Judge Edwin K. Walker. Sentence six months and fine $300.00, July 9, 1910.

Max Glasser—Pandering—Judge Uhlir. Sentence six months and fine $300.00, July 13, 1910.

Charles Yon—Pandering—Judge Torrison. Sentence six months and fine $300.00, August 4, 1910.

Howard Paden—Pandering—Judge Newcomer. Sentence six months and fine $300.00 August, 18, 1910.

Michael Stein—Pandering—Judge Blake. Sentence six months and fine $300.00, August 26, 1910.

Bruno Wozniak—Pandering—Judge Maxwell. Sentence six months and fine $300.00, August 31, 1910.

Albert Skirpon—Pandering—Judge Maxwell. Sentence six months and fine $300.00, August 26, 1910. Sold wife, Hattie Skirpon, into West Side resort.

Louis Degestro—Pandering—Judge Bruggemeyer. Sentence one year and fine $300.00, September 27, 1910.

Thomas Rich, alias Thomas Deluage—Pandering—Judge Bruggemeyer. Sentence six months and fine $300.00, September 28, 1910. Defendant wanted since March 2, 1910. Arrested September 27, 1910. Member same crowd as Ralph Armond, convicted April 8, 1910.

Albert Wagner—Pandering—Judge Going. Sentence six months and fine $300.00, October 22, 1910.

Paul Schoop—Pandering and Crime Against Public Morals—Judge Blake. Fine $200.00 and costs, November 4, 1910.

George Hirsch—Pandering—Judge Torrison. Sentence six months and fine $300.00, November 17, 1910.

Harry Frank—Pandering—Judge Torrison. Sentence one year and fine $1,000.00, November 18, 1910.

Luella Williams, alias Thomas—Pandering—Judge Going. Sentence six months and fine $300.00, November 23, 1910.

Sylvester J. Thomas—Fornication—Judge Bruggemeyer. Sentence thirty days county jail, November 23, 1910. Lived with Luella Williams (above case).

Walter B. Olson—Fornication—Judge Bruggemeyer. Fine $50.00 and costs, November 28, 1910. Katherine ————, 17 years old, sent to Juvenile Court.

Frank De Steffano arrested with brother Angelo for bringing Margaret ——— from Buffalo, New York. Transferred to United States Court. Frank De Steffano fined $50.00, December, 1910.

Joshua O. Keller—Crime Against Public Morals—Judge Newcomer—Plea of Guilty—Fine $25.00 and costs, December 5, 1910.

Helen Weiss—Contributing to Child Delinquency—Judge Himes. Aided in procuring Emily O——— from Milwaukee, Wisconsin. Fine $150.00 and costs, December 16, 1910.

Julia Van Bever—Crime Against Public Morals—Judge Bruggemeyer. Aided in procuring Pearl S——— from St. Louis. Fine $25.00 and costs, December 2, 1910.

Julia Van Bever and Maurice Van Bever sentenced in November, 1909, were out on bond pending decision in Supreme Court of Illinois. Both sent to House of Correction for one year each, and pay $1,000.00 and costs, in February, 1911.

Harry Jocker—Pandering—Judge Himes—Sentence six months and fine $500.00, December 31, 1910.

Jessie Frazier—Jocker's accomplice—Contributing to Child Delinquency—Judge Himes—Fine $100 and costs, December 31, 1910.

Harry Smith, alias Lasher—Pandering—Judge Himes—Hazel M——- refused to testify against Smith. Charge changed to Disorderly Conduct—Fine $10.00 and costs, December 14. 1910.

Bernard Rosenberg—Crime Against Public Morals—Judge Newcomer—Brought Florence ——— and Maude ——— from New York—Fine $200.00 and costs, January 4, 1911.

Albert Goodman—same as Bernard Rosenberg above.

Mary Adams—Pandering—Judge Going—Sentence nine months and fine $500 and costs. January 19, 1911. Procured Welma H———.

Adam Lewichi—Pandering—Judge Fry—Jury disagreed January 10, 1911. Plea of Guilty to Crime Against Public Morals—Fine $200.00 and costs, March 8, 1911. Owned house Mary Adams procured girls for.

Helen Blewski—Keeper Lewichi's house—Judge Fry—Fine $50.00 and costs.

Martin Flannery—Pandering—Judge Going—Sentence one year and fine $500.00 and costs, January 17, 1911.

Margaret Douglas, keeper, Etta Dixon, Opal Ford, Daisy Redd and Lena Johnson, inmates, Crime Against Nature—Judge Newcomer—All held to Grand Jury, February 3, 1911.

Floyd Williams—Pandering—Judge Himes—Sentence six months and fine $300.00 and costs. Procured Freida ——— from Michigan.

Richard Nugent—accomplice—fine $50.00 and costs, February 15, 1911.

Walter S. Radies—Contributing to Child Delinquency—Judge Newcomer—Fine $364.00 and costs, February 23, 1911. Collected earnings of wife in house of ill fame.

Sigmund Gudell—Pandering—Judge Sabath—Sentence six months and fine $300 and costs, February 10, 1911. Procured two girls.

John Nelson—Pandering—Judge Sabath—Sentence six months and fine $300.00 and costs, February 10, 1911. Same as above.

Joe Buckley—Pandering—Judge Himes—Put wife in house. Wife refused to testify. Charge changed to Disorderly Conduct—Fine $25.00 and costs, February 20, 1911.

William Hutchinson—Contributing to Child Delinquency—Judge Scully—Sentence one year and fine $200.00 and costs, March 24, 1911. Procured Wilma ——— for immoral life in St. Louis, Missouri, and Chicago. Girl sent to Juvenile Court.

To the casual observer some of these fines and sentences may look small, yet it should be considered that under the Illinois Pandering Law the maximum sentence is one year and a fine of One Thousand Dollars. If it cannot be proved that the girls were put in houses of ill-fame, but were procured for lives of shame otherwise, the only charge under the Illinois law applicable is Crime Against Public Morals in which the maximum penalty is a fine of Two Hundred Dollars, unless the girls are under the age of eighteen years, when the charge may be made Contributing to Child Delinquency.

In one way the crime not being a felony in Illinois has brought about quicker convictions, as it was not necessary to have an indictment by the Grand Jury, which is usually a slow process, and in the meantime witnesses are often intimidated or spirited away. It must be remembered also that Illinois was the pioneer state to legislate against the panders, and public sentiment was not so strong against this crime as it is now. However, as will be seen in Chapter twenty-four, a higher penalty in Illinois is forthcoming.

While all these prosecutions were being instituted in Chicago, the people were being aroused by lectures and pamphlets.

It is not the purpose of this Committee composed of some of Chicago's leading business men to make sensational raids. Neither is it the purpose to fight the poor forlorn girls who have become hardened to the life of shame, rather is it the purpose to systematically and thoroughly cut off the supply of girls being recruited for immoral lives, thereby reducing prostitution to a minimum. Then the recruits will be only those who seek such lives of their own free will. It is hoped that in time the latter will be greatly reduced by a campaign of education, raising the standard of morals and cultivating pure characters.

All this will be accomplished only when all society everywhere joins in the plan for moral uplift.

The Committee is permanent, receiving excellent financial support. That is the unique feature. The denizens of the underworld and white slave traders have come to realize that this is not a momentary outburst of indignation, accompanied by useless resolutions condemning white slavery, but an ever present battering ram gradually and surely piercing through their fortress of vice. The walls are falling and soon the foundation will be undermined.

In the past these people only laughed at storms of protests and ministerial indignation meetings. They knew they could weather the storm which would soon blow over. But now they are face to face with a practical, well planned war of years, if necessary, backed by more money and influence than they can ever secure. They have spent thousands of dollars fighting, and now they are slowly giving up in despair, many of them, financially ruined. THIS IS THE MESSAGE FROM CHICAGO. ENTER THE FIGHT AGAINST THE WHITE SLAVE TRADERS IN A PRACTICAL SANE MANNER. IT WILL BE A LONG CAMPAIGN, BUT IT IS WORTH WHILE FROM A MORAL AND BUSINESS VIEW POINT.

Vice hurts the reputation of a city. No longer is Chicago a trading center for white slaves. Chicago is proud to send out the message that soon its streets will be safe for your daughters where no pander roams around seeking victims.

Chicago says, send your daughters there to shop and attend its schools and colleges, they will not be molested by the white slave procurers.

Bring your families and rear them where white slavery is no more, and vice is reduced to the minimum.

Chicago believes that is good business enterprise. What do you think of it, sister cities of the world? If this message appeals to you—get busy.

The Committee is fighting the supply—white slavery. Other organizations are fighting vice. Mayor Busse of Chicago ap-

pointed a Vice Commision to inquire into vice conditions in general, and make recommendations for civic moral betterment, and the chairman of this Commission is Dean Walter T. Sumner, of the Cathedral SS. Peter and Paul, who has since the year 1908 made a study of vice conditions in the west side levee district. This is all a part of the Chicago campaign. The Committee has recommended the abolition of segregated vice districts and has discovered awful conditions to exist, but Chicago is equal to the task of cleaning them out.

WOMEN IN THE FIGHT.

The most significant phase of Chicago's campaign to clean up, is the part the women have taken. The League of Cook County Woman's Clubs, comprising over seventy clubs, including the Chicago Woman's Club, have organized a White Slave Traffic Committee. The chairman is Mrs. Freeman E. Brown, and she is devoting a large share of her time to this work, lecturing and circulating literature, and under her able leadership this women's committee has greatly aided the men's committee.

It would be impossible to set forth here all the agencies that have united forces and are co-operating in this wonderful movement for a purer and better Chicago, so many and so important are they all.

The work of the Juvenile Protective League, the influence of Miss Jane Addams, the aid given by the Women's Christian Temperance Union, and scores of other organizations and persons, are contributing to this great plan for a greater Chicago. Thus the war for civic righteousness is on. Each day new battles are won. Chicago is proud of its achievements in dethroning the king of vice—white slavery—no longer does the market where girls' souls are bought and sold flourish, and the awful exposition of vice will soon be a thing of the past.

This is the White Slave Message from Chicago.

CHAPTER XIII.

PROCURING AND PROSTITUTION IN NEW YORK.

By Honorable James Bronson Reynolds, Assistant District Attorney, County of New York, New York City.

Note: Appointed as a Special Commissioner by President Theodore Roosevelt to investigate the traffic in girls and women, Mr. Reynolds has made careful investigations on the Atlantic and Pacific Coasts of the United States and also in Panama, China and Japan, and today he is one of the best informed men in America upon the subject.

The only investigation of prostitution and its allied evils made in any American city and having any claim to thoroughness was undertaken under the direction of William W. Sanger, M. D., in New York City in 1855-1857.* Because of its completeness the most important results of the investigation may be profitably summarized. The complete and elaborate schedules used would have constituted a valuable public record, but unfortunately, they were destroyed by fire in 1858.

Out of two thousand prostitutes who answered the question: "How old will you be next birthday?" seven hundred and fifty stated they were under twenty; one thousand and seven that they were between twenty and thirty, the remaining two hundred and forty-three admitted being over thirty; of the latter one hundred and seventy-two were between thirty and forty, forty-four between forty and fifty, twenty-one between fifty and sixty, and six between sixty and seventy. One thousand seven hundred and fifty-seven, or seven-eighths were therefore under thirty years of age, one thousand four hundred and seventy-eight, or seven-tenths under twenty-five years of age, and two hundred and twenty-four, or about one-ninth under eighteen, the age of consent in the most progressive states of this country.

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*"History of Prostitution" by W. W. Sanger, M. D., with numerous editorial notes and appendix. Published by the American Medical Press, New York, 1895.

Seven hundred and sixty-two out of two thousand prostitutes were born in the United States, and one thousand two hundred and thirty-eight were born abroad. In other words, about three-eighths were native born, and five-eighths foreign born. Of the foreign born prostitutes seven hundred and six were from Ireland, 249 from Germany, 104 from England, 63 from Canada and 52 from Scotland, while but two were from Austria and 1 from Italy. 411 of the foreign born prostitutes stated that they came to this country to better their condition. The result was a pitiable travesty of their hopes.

521 of the two thousand could neither read nor write, 219 could only read, 546 could only read and write imperfectly. Hence nearly two-thirds were illiterate or semi-illiterate.

1216 were single, 490 married and 274 widowed. Of the married prostitutes, 71 were living with their husbands, while 103 had separated from their husbands on account of ill-usage, 103 had been deserted by their husbands and 45 had left their husbands on account of the intemperance of the latter. Of the widowed, the husbands of 19 had been dead less than 8 months, and of 22 only a year.

Of the prostitutes having children, 73 had their children living with them, and 247 had the children boarding at the mother's expense.

The health statistics were undoubtedly incomplete, but 821 out of 2000 admitted that they had had gonorrhoea or syphilis or both. As to the causes assigned for their becoming prostitutes, 513 frankly avowed inclination, 525 alleged destitution, 258 seduction and abandonment, 181 drink, 164 the ill treatment of near relatives, and 124 admitted that they chose prostitution "as an easy life."

In answer to the question as to previous occupation, 933 said they had been servants, 285 skilled or unskilled seamstresses, and 499 had lived with parents or friends; the remaining 283 were in miscellaneous occupations. Their earnings at their previous trades are significant and suggestive. 534 had averaged earnings of one dollar per week, 336 two dollars, 230 three dollars

and 127 four dollars, while only 7 had been receiving over 7 dollars per week.

994 admitted drinking to excess, and 596 that their fathers and 347 that their mothers drank excessively. 960 were of Protestant and 977 of Catholic parentage. While 1909 of the 2000 professed the religion of the parents; only 91 professed no religion.

As to the total number of prostitutes in 1857 it was assumed that the 2000 who answered were about one-third of the aggregate number in the city, though the Chief of Police in 1856 estimated the total number of prostitutes as not more than 5000. The author justified his own estimate by the statement that the hard times of 1857 drove at least a thousand more into prostitution as a livelihood.

Dr. Sanger stated that in New York City the total amount of capital invested in prostitution was nearly $4,000,000 and that the amount of expenditure yearly was over $7,000,000. According to police reports there were 378 houses of prostitution, 89 houses of assignation and 151 dancing halls, saloons and kindred places where prostitutes congregated. That the above facts and figures may be understood in their proper relations to the size of the city, it may be stated that the United States Census for 1850 gave the population for the city as 515,547, and the New York Census for 1855 gave the population as 629,904, an average of about 1 to 108 inhabitants.

In Dr. Sangers' otherwise able and thorough treatment of the subject there is a striking lack of any serious consideration of procuring or of any of the commercial aspects of vice, at present so much under discussion.

The next investigation of importance was made by the Metropolitan Board of Police and Board of Health of New York in 1867. It was in response to a request from the State Assembly "to furnish to this House, at their earliest convenience, their opinion as to the necessity and the probable result of legislation looking to the more thorough restriction of prostitution in the city of New York." This report was signed by 3 physicians of eminence who constituted the "Sanitary Committee," the

Police Department having apparently no share in the report nor in its recommendations. The facts stated relate almost wholly to the diseases which result from prostitution.

Instructive are the statements that "high and low, rich and poor, are affected by venereal diseases and no class has a monopoly of virtue. If it were so, the moral would before this have exterminated the immoral. * * *

The actual and important fact is that venereal disease is sapping the strength of the people. Husbands give it to their wives, and mothers give it to their children; and where it has once entered the constitution, no one can tell whether it ever will or can be eradicated. * * * The question, moreover, is not a private one, but of great political importance; for the health of the citizens is the wealth and power of the state."

No descriptions of conditions nor statistics of value were given. The report closed with recommendations as to the need of hospitals and more adequate treatment for those afflicted with venereal diseases.

Neither in the report of Dr. Sanger nor in that of the Sanitary Committee do social and economic conditions receive special consideration, nor is there any attempt to discover whence the army of prostitutes comes. A serious inquiry regarding these problems appear first in the report of the New York State Tenement House Commission of which the writer was a member, appointed by the Governor, Theodore Roosevelt, in 1900. The menace of prostitution in the tenement houses under the then existing conditions is thus described: *

"When dissolute women enter a tenement house their first effort is to make friends with the children. Children have been lured into their rooms, where they have beheld sights from which they should be protected. Frequently these women engage one family in the tenement to do their laundry work, another to do their cooking, and still further financial arrangements are made with the housekeeper. The patronage which they can distribute

* "The Tenement House Problem," edited by Robert W. DeForest and Lawrence Veiller. Published by The Macmillan Company, 1903, Vol. 1, p. 51.

is thus utilized to make friends and to purchase the silence of those who might otherwise object to their presence. The children of respectable families are often sent to the prostitutes on various errands, and because of the gifts made to the children these women become important personages in the house and their affairs the subject of frequent conversation. The familiarity with vice, often in its most flagrant forms, possessed by very young children because of the condition just described has profoundly impressed the Commission. Several physicians have informed us that though they as children had lived in quarters of the city where prostitution existed, they had not possessed a tenth of the knowledge of it which they find almost universal among tenement house children of the present day. The anxiety of reputable parents living in houses upon which these harlots have descended is most pitiful. One of our charity workers stated that she had heard women living in tenement houses thus infected bemoan the birth of a daughter because of their fear of the dangers to which she would be exposed. And the same worker declared that scarcely a day passed that some woman did not confide to her a mother's anxiety and despair regarding this situation.

But it is not the children alone who are contaminated. Boys and young men living in the tenement houses are tempted, and become addicted to habits of immorality, because of the constant temptation placed before them almost at the door of their home. Still more distressing is the condition of young girls. Such girls are often working in difficult situations with long hours, small pay, and hard work. When they return to their homes tired and perhaps discouraged at the end of the day's toil, they see their neighbors living lives of apparent ease, dressing far better than they can afford to dress on their limited wages, and showing by their manner that they feel themselves superior to those who are foolish enough to toil when they might be at leisure. The very sight of this contrast with their own condition raises despairing questions, disappointments and bitterness. After the shock occasioned by the knowledge of the char-

acter of the prostitutes has subsided, as it inevitably will, if the evil is encountered daily, the girls are led to consider seriously the words of the tempters. The fall of many girls, daughters of honest and reputable parents, has, undoubtedly, been due to this contamination."

It may be noted that allusion is here made to the evil as a traffic.

In 1901 a Citizens' Committee, known as "The Committee of Fifteen" made a study of "the Social Evil, with special reference to conditions existing in the city of New York." Its corps of investigators "collected a mass of information and evidence, a part of which was utilized in bringing some of the offenders to justice, and in exposing the notorious 'cadet system.'" Its description of conditions then existing begins with the declaration that "trading in vice has had a rapid development in New York City within the last few years." The appearance of the "cadet" is noted and he is described as one whose "occupation is professional seduction."

After a careful review of prostitution in ancient and modern times and special consideration of the present day problems of segregation and regulation, the recommendations of the Committee are thus summarized:*

"The better housing for the poor, purer forms of amusement, the raising of the condition of labor, especially of female labor, better moral education, minors more and more withdrawn from the clutches of vice by means of reformatories, the spread of contagion checked by more adequate hospital accommodations, the evil itself unceasingly condemned by public opinion as a sin against morality, and punished as a crime with stringent penalties whenever it takes the form of a public nuisance:—these are the methods of dealing with it upon which the members of the Committee have united and from which they hope for the abatement of some of the worst of its consequences at present,

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*"The Social Evil. A report prepared under the direction of The Committee of Fifteen." Published by G. P. Putnam's Sons, 1902, p. 179.

and for the slow and gradual restriction of its scope in the future.

In addition, we would recommend the creation of a special body of morals police, analogous to the sanitary police already existing, selected on grounds of exceptional judgment and fitness, to whom and to whom alone should be entrusted the duties of surveillance and repression contemplated in the above recommendations."

In agreement with the State Commission of 1900, the Committee of Fifteen emphasized social conditions and social remedies.

In agreement with the Committee of Fifteen and the State Tenement House Commission of 1900, a State Commission of Immigration, reporting to Governor Charles E. Hughes, 1909, quoted with approval from the report of the Police Commissioner for 1908, as follows: *

"This traffic is found to be of large dimensions. There seems to be very slight difficulty in getting women into the country. The requirements of the immigration authorities are easily met by various simple subterfuges. The men who own these women are of the lowest class and seem to have an organization, or at least an understanding which is national or even international in scope."

The Commission made the further statement as to conditions in tenement houses:

"There is no greater menace to the morality of aliens than the presence of disorderly conditions in tenements. In the city of New York no such section is free from this evil, and the alien who moves into a tenement today may find tomorrow that his neighbor is a disorderly person. Having few resources, and being unfamiliar with the city, the tenant must tolerate these conditions. Although these have much improved, conditions in some neighborhoods largely inhabited by aliens, continue a source of contamination to them and their children. An examination of the Tenement House Department records shows that in 1907 there were 186 complaints, and in 1908, 227 complaints

* "Report of the Commission of Immigration of the State of New York, 1908."

against the owners of tenements in which disorderly conditions prevailed."

The most recent investigation of the evils of immorality in New York City is contained in the "Presentment of the Additional Grand Jury for the January Term of the Court of General Sessions in the County of New York, in the matter of the investigation as to the alleged existence in the County of New York of an organized traffic in women for immoral purposes." Its subject in brief was the white slave traffic. Under its foreman, John D. Rockefeller, Jr., the investigation lasted nearly six months. During that period it found 54 indictments; 22 for rape, 16 for abduction, 10 for maintaining disorderly houses and 6 for violation of the law against compulsory prostitution of women. Twenty-six indictments resulted in convictions, eleven in acquittals, thirteen in discharges, two of these discharges following disagreement by the jury and two following an order of new trial by the higher court. Three defendants avoided arrest and one jumped bail. In two of the cases the jury disagreed. The findings of the Grand Jury as to conditions in New York will be found in Chapter Fourteen.

The purpose of this chapter is to set forth conditions in relation to prostitution and particularly in relation to the so-called white slave traffic. But its aim is also to arouse all right minded persons to oppose existing evils in the confidence that the conditions out of which they arise may be greatly improved if those who abhor them will work as skillfully and unitedly to that end as those who have produced them are working for their maintenance. Reference therefore may properly be made to a most valuable study of law enforcement in relation to the social evil by the Research Committee of the Committee of Fourteen. *

This Committee was organized to suppress the so-called Raines-Law Hotels in New York, a large proportion of which has been shown to be merely house of assignation. The Committee

* "The Social Evil in New York City. A Study of Law Enforcement," by The Research Committee of the Committee of Fourteen. New York, Andrew H. Kellogg Co., 1910.

found "obvious defects and inequalities' in the forty-two state laws and municipal charter provisions and ordinances relating to the social evil. It urged the simplification of the laws, their better enforcement and the appointment of abler officers to secure that end. The Committee stated that "it is entirely possible practically to rid our streets and tenements of the social evil;—possible to surround with wholesome influences the places to which young people go for innocent amusement and to separate them from association with the liquor traffic and the social evil; possible to protect our children by enforcement of the child labor, education and similar laws from daily exposure to the moral contamination to which many of them are now subjected; possible to hound to their undoing the unscrupulous or indifferent business interests which profit from the exploitation of vice."

As to the sources from which the white slave traffic draws its victims, the Research Committee says:

"The supply of women for prostitution does not come as largely as is commonly thought from the ranks of those willing or seeking to enter this life. Were this true there would be little necessity for the 'cadet' procurer and protector who lead women astray; for seduction, false marriages, drugs, pleasure halls, drink, and force to be used to entice them into this life; and compulsory prostitution, division of fees, cost of living, and of protection would not be used to keep them in such a state of subjection."

To one who had experience as a member of the State Tenement House and Immigration Commissions, who was for ten years a resident of the "Red Light District" in New York City, and who is now a prosecuting attorney of this county, the statements of the various authorities previously quoted appear not to exaggerate the character and extent of the social evil. More and more the following facts stand out in bold and glaring relief. Prostitution thrives in its present extent and character because of the activities of its commercial promoters. The procurer, the cadet, the pimp, combined or individually, are all working together for fresh victims whose market value is de-

termined by the expert eyes of trained traffickers and who are ensnared by them with as little emotion as a fish is caught on the hook. Then and then only the seducers teach their victims the full extent of their fall that they may in despair abandon all thought of returning to decency. When this lesson has been thoroughly taught, the girls are "safe" for the business and may be sent upon the streets without fear that they will attempt to return to their homes. They are launched into "the business," hope and self-respect are dead, shame is gone, and they will continue to work for their master or masters for the short five years stated to be the average life of professional prostitutes.

What is the probable number of prostitutes in New York City today? No one knows and since 1856 no one has made an attempt to learn by actual canvas. If we take 5000 as the number in 1857, a thousand less than the well-grounded estimate of Dr. Sanger, and assume that the population according to the normal rate of increase had reached 650,000 by 1857, and further assume a similar number in proportion to the population of 4,500,000 today, we should have 35,000. If we even take only the totals estimated by the police captains in 1857, many of whom gave the actual list of those known to be living in their precincts, we have 3857. The same number in proportion to the population today would give a total of 25,999. Whether this is the actual number of prostitutes or not no one can say.

Both police authorities and social workers agree that the number of agents of debauchery has increased and that dance halls, moving picture shows and other supposed places of harmless recreation and entertainment have become their stalking grounds. Hence today these places are dangerous for young girls not merely because they may meet there a certain number of young men of loose morals, but because they may make there the acquaintance of skilled agents of the white slave traffic. These agents disguise their purpose, and are expert in feigning admiration and love. Hasty engagements on pretended love at first sight take place, and the girls are decoyed and ruined. Their seducers assure them that their fall is complete. They

then take these girls to live with them for a time until daily contact with indecency of conduct and of speech, complete the work of degradation.

How many of these cadets or pimps as they are variously known, are found in New York, cannot be stated. The estimate vary from 2000 to 5000. That they are mostly foreign born is agreed; that their victims are usually but not so generally foreign born is also agreed. That New York is not unique in the possession of them is equally true; that they are an importation from Paris is true and that they are tending to increase cannot be denied. On the other side, our public was never so much aroused regarding the evil, never so determined that its iniquities should be reduced to the lowest possible minimum, and never so well equipped with good laws and a judiciary ready to punish to the limit of the law the procurer and all his kind. Whatever may be said of the toll paid by vice to the police, it is unquestionably true that an overwhelming majority of the police, both officers and men "will go to the limit" to catch and punish procurers and their kind.

We need, as do other cities and states in our country, a more complete moral code, improvements in our antiquated laws of evidence by which it is so much easier to protect than to punish the guilty, and a more intelligent appreciation of the social and economic aspects of the problem. Finally, we must abandon the false superstition that any particular quantity of vice is inevitable. Vice is exactly like all other crimes. It flourishes or decreases directly in proportion to the interest and activity of citizens and officials to oppose it. If the arm of the law is firm and sure and the enforcement of the law sustained by public sentiment is prompt, the evil can be greatly reduced and its commercial promoters largely driven out of the business.

CHAPTER XIV.

THE ROCKEFELLER GRAND JURY PRESENTMENT.

On the morning of the twenty-ninth of June in the summer of 1910 newspapers throughout the world printed glowing headlines that shocked the reading public and chilled the blood in the veins of those fighting the traffic in girls.

WHITE SLAVERY NOT IN NEW YORK.

ROCKEFELLER GRAND JURY REPORTS ALLEGATIONS ARE LARGELY MYTHICAL.—NO ORGANIZED TRAFFIC.

This was the heading of an article in one of the largest newspapers in America.

Other papers from New York to San Francisco had headings about as follows:

TRAFFIC IN WHITE SLAVES A MYTH.

People who read these headlines and hurriedly scanned the contents of the articles heaved a sigh of relief and sat back content that the country was safe and secure once more.

Perhaps no article given out by offices furnishing news to the daily papers of America ever did more apparent harm.

The very same papers that printed these articles endeavored to rectify matters when their editors had time to carefully read the report of the New York Grand Jury.

For days afterward editorials appeared setting forth true imports of this jury's presentment.

Yet the harm had been done for many people are content with reading headlines and the news columns, but never, or seldom, read the editorials.

It took almost a year to bring people back to a realization that a horrible traffic in girls and women does exist in New York as

well as elsewhere. Public opinion plays a very important part in every campaign for moral as well as civil reform. It cost thousands of dollars and much hard patient work to again mould this public opinion along the right channels.

Mr. John D. Rockefeller, Jr., who as the foreman of this New York Grand Jury had given up so much of his valuable time to the investigations made there felt keenly the harm that had been done through the error, for we shall be charitable and not call it a wilful misrepresentation. Mr. Rockefeller, at his own expense, had thousands of copies of the full presentment printed and sent broadcast throughout America.

People everywhere have come to realize the truth and the truth never hurts those in the right, but does injure those in the wrong.

An editorial in a Chicago evening paper of June twenty-ninth says:

"But the fact that the Rockefeller grand jury, in a six months' investigation was unable to find any traces of an 'organization, incorporated or otherwise, engaged in the traffic in women,' should not, and surely will not, produce more than a momentary reaction. The grand jury found plenty of traffic in unfortunate women carried on by unscrupulous individuals acting for their own benefit and with a certain amount of loose joint cooperation. There is no evidence that the 'muck rakers' have exaggerated the volume or the seriousness of the social evil in the metropolis of the country. There is a tremendous lot to be done—and many efforts are already under way to do it.

"The constructive program outlined by the Rockefeller grand jury is the thing upon which New York should focus its attention."

Thus the newspapers of the country, as soon as they received the detailed report of this famous grand jury, endeavored to correct the erroneous impression given out in the morning papers of the country and the New York evening papers of June twenty-eighth.

This great mistake concerning the report came about in this way. In New York City grand jury presentments are given to the press only after they have been formally filed by the Judge of the court. The presentment of the Rockefeller grand jury was received by the Judge and filed too late for publication in the

afternoon and evening papers of the day the jury was dismissed. At the solicitation of the reporters for the afternoon papers, a *summary* of the presentment was given them, apparently furnished by some one connected with the court or grand jury. This summary, and not the presentment itself, appeared in the evening newspapers of New York City of that date, and furnished the basis of the reports distributed throughout the country by the news agencies.

Most of the afternoon newspapers declared in their headlines that the "Rockefeller Jury Reports No White Slavery," and the news articles began thus:

"The presentment exonerated the city of being a clearing house for organized traffic in leading young women into lives of shame and trafficking in them."

To arrive at a fair conclusion and get at the truth concerning this very important chapter in the epoch of white slavery horrors, let us study the history of this grand jury and read carefully its findings in the presentment.

Perhaps no man in New York has had a better opportunity of observing and studying the problem of white slavery than General Theodore A. Bingham, former Commissioner of Police for Greater New York. In an excellent article, "The Girl that Disappears" in the November, 1910, number of Hampton's Magazine, where he tells of the extent of the white slave traffic he gives the following brief history of the Rockefeller Grand Jury.

"THE GIRL THAT DISAPPEARS."

"The white-slave agitation reached a high point in 1908 and 1909. Various organizations and individuals became interested in investigations; newspapers and magazines took up the subject, and during the New York municipal campaign in the fall of 1909, one of the chief arguments used against Tammany Hall was the charge that white slavery had flourished in New York City under Tammany administration. Tammany, consequently, suffered severely in the 1909 election.

"Early in 1910 the newspapers announced that a special grand

jury would be appointed to investigate white slavery. This jury began its labors January 3, 1910.

"As it happened, Judge T. C. O'Sullivan, of the Court of General Sessions, was on the bench when this jury was called and hence he presided over its deliberations. John D. Rockefeller, Jr., at first reluctant to assume the duties of foreman of the jury, finally accepted his responsibilities with earnestness and sincerity. Mr. Rockefeller offered to personally provide funds for the investigation. This offer was declined by the Mayor, and the Board of Estimate made a special appropriation of $25,000 for the use of the District Attorney.

"Of course this was not accomplished in silence. In fact, had the inquiry been instituted by friends and near relatives of the traffickers in women's shame, these men could not have been more effectually placed upon their guard. Every edition of the daily papers shouted threats and warnings of what the special grand jury was about to do.

"Charles S. Whitman, who had been elected District Attorney on an anti-Tammany ticket, and his assistants, were working under extremely difficult conditions. White slavers carry on their business so quietly and shrewdly that detection and conviction is almost impossible even under the most favorable conditions. With all the newspapers trumpeting the danger, the white-slave forces made themselves most inconspicuous and careful.

"The grand jury's work continued through the winter and into the spring. Judge O'Sullivan ruled that the point at issue was whether there existed a *formal, organized* body engaged as a body in the trafficking in women. Against a body of this sort indictments might be found. After hearing testimony for several weeks, the grand jury sent to the court a special committee, which offered a presentment of the jury's findings. Judge O'Sullivan declined to accept any communications, except indictments, from the jury at that time. Some ten days later, Mr. Rockefeller, as head of the grand jury, placed before Judge O'Sullivan in chambers a presentment of the findings of the

jury. After studying this for six days, Judge O'Sullivan filed this presentment and dismissed the jury with these words:

"Your answer to the main question submitted to you is a merited rebuke to the slanderers of the cleanest and greatest city in the world."

After having read General Bingham's recapitulation of this grand jury's history it might be well to go to the court room in New York on June ninth and get there the exact facts. That day Judge O'Sullivan refused to receive and file the presentment of the grand jury and gave the grand jurors two weeks in which to reconsider or amend the presentment, and ordered them to continue in session two weeks longer.

Therefore on the twenty-third of June, the grand jury reassembled, and again its foreman John D. Rockefeller, Jr., asked to file in court the presentment which Judge O'Sullivan declined to accept on June ninth. The following affidavit tells its own story incident to what occurred on June twenty-third:

"STATE OF NEW YORK }
COUNTY OF NEW YORK } ss.

T. CHANDON PRESS, being duly sworn, deposes and says:

That he is a Deputy Assistant District Attorney connected with the office of the District Attorney of the County of New York; that on the 23rd day of June, 1910, he was present in the Court of General Sessions, Part V (May term continued) when the additional Grand Jury for the January Term of 1910 appeared in Court, and through its foreman, Mr. John D. Rockefeller, Jr., handed to the Honorable Thomas C. O'Sullivan, who was then presiding, its presentment and requested that it be discharged from the further consideration of the matters submitted to it by his Honor in January, 1910; that the following is the correct statement of what was said by the foreman of the grand jury and the Court on the occasion in question:

The Foreman: Your Honor, in the charge which your Honor delivered to the grand jury, copy of which I hold in my hand, your Honor directed that a certain investigation should be made. This has been done. No time nor effort has been spared in the work. The grand jury has been in communication with your Honor through its foreman during the investigation, and at no time has any single phase of the investigation been undertaken without our having secured in advance your Honor's approval and endorsement of that specific line of investigation in each case.

Your Honor, in your Honor's charge, further directs the Grand Jury to present to the Court the facts found by it.

The Court: And you now desire—

The Foreman: In line with that instruction, the Grand Jury has the honor to present to the Court this presentment, with a renewal of the request that it be discharged. Is it your Honor's pleasure that the foreman read the presentment?

The Court: No; there is no precedure of that character in this Court. You may hand up the paper.

The Foreman: I have the honor (handing paper).

The Court: Gentlemen of the Grand Jury, two weeks ago it was deemed prudent to delay the acceptance of the document offered by your foreman. The reasons given by the Court for its action and its suggestion to the Grand Jury were then considered adequate. Particular reference at that time to other reasons did not seem necessary or advisable. Today it appears to be the duty of the Court to make them known to you.

As your foreman has said, during the long investigation of the questions submitted to you perfect accord prevailed between you and the Court. You were animated by no other desire than to get at the truth of the question. Your foreman frequently consulted the Court upon various subjects under your consideration. He was advised to consider every matter that might be relevant to the main question; that unless other topics were probative of that, they were not germane to the question and

findings upon them should not be permitted to befog your answer to the principal question.

What matters are relevant is a question of law to be determined by either of your legal advisors, the District Attorney or the Judge of the Court. As you had occasion to learn during the investigation, it is not every report that may find a place upon the files of the Court.

Your foreman called upon the Judge in chambers with a document which contained a recital of the activities of the Grand Jury in the search for information. As the Court recalls it now, the document recited efforts made in many directions, showing that local and state and federal bodies which had investigated this question, were consulted. It set forth the names of quasi-public, civic and charitable associations whose co-operation had been solicited. It showed that no conceivable source of information was overlooked in your investigation.

Your foreman wished to know if the document might be filed in Court, or by what other method its contents might formally reach the public. The paper was submitted and the matter taken under consideration. Shortly thereafter, the paper was returned to the foreman, to whom it was suggested, that as public funds had been appropriated to aid you in the investigation, that a report might be made properly to the Mayor or to the Comptroller. It was also suggested that you might defer it until your labors had ceased, when you could inform the public through the press.

By the return of that document to you there was no slight or discourtesy intended towards you gentlemen. It is right that the public should know your commendable activities in its service, but there was no place in the records of the Court for such a document.

On the last Friday in April, as you were about to present your findings for that day, a brief consultation was held between your foreman, the District Attorney and the Judge of the Court. It was then stated that indictments of vital importance in their relation to the white slave traffic had been found. All the arrests

under the indictments had not been made. Secrecy with regard to them was deemed imperative. The suggestion was made that the Court receive the indictments and withhold the filing of them until a later date.

The Judge inquired of the foreman if the members of the Grand Jury had been especially cautioned upon the urgent necessity for secrecy. He replied that they had been. Believing that beyond the arrest of the defendants far-reaching results would be served by discreet silence, the Judge advised your foreman to keep the indictments in his own custody until the following Tuesday.

The day after that consultation, and while the indictments were in the custody of your foreman, the newspapers of this city published under startling headlines, the substance of the indictments. The disclosures did not come from the Grand Jury but from a source close to it. For several days thereafter, reports in the public prints detailed conditions of the most brutal depravity. They purported to come from interviews with a gentleman who had come into the District Attorney's office for the purpose of assisting the Grand Jury in this investigation; children held in the slavery of vice by human monsters, and perhaps murder committed to conceal other infamous offenses, and a multitude of criminals implicated, were matters which, according to those interviews, would be submitted to your consideration.

It is hardly a fair or legal method of proof to assume that certain conditions exist, but which are now impossible to prove because of the imprudent conduct of the one who asserted their existence.

Whatever may be the honorable repute of the officer appointed to serve the Grand Jury, his imprudent and exaggerated statements should not be reflected in the findings of that dignified body.

Impressed with that belief, the Judge of the Court sent for your foreman and stated to him that he did not consider it wise to permit the officer in question to write your final report; that

in fact, he would not feel inclined to receive such a report. The Judge entertained the conviction that citizens of New York were entitled to a straightforward, unequivocal answer to the question before the Grand Jury, and that it was his right and duty to know whether there was such an answer in your final report. Whatever it might be, was it founded upon legal evidence taken before you, because no other evidence is permissible and you already had exhibited a woeful misconception of legal evidence with regard to this investigation.

Your foreman stated that no matter who wrote the answer it would contain not a jot more or less than the truth, and that before the report was submitted he would gladly advise with the Judge.

The first intimation which the Court had of the report was upon the proffer of it two weeks ago. Since then it has been learned from your foreman that the first question to which you have devoted your attention is the main question submitted to you.

What the others are the Court is not aware of. All the testimony taken before you has been examined. The papers submitted by you will be considered in connection with the testimony to enable the Court to make a proper disposition of it.

In the meantime, gentlemen, the Court wishes to direct your attention to another matter in relation to your investigation which may require additional service from you.

On page 545 of the testimony taken before you on May 2nd, and in the pages following, there are grave accusations which should not be overlooked. It is true that certain of them are of an objectionable hearsay character, but names of persons and places are mentioned, and it may be possible to find indictments.

I charge you that it is your duty to investigate those accusations.

On page 548 of testimony taken on May 2nd, the same witness, there is testimony of a more direct and competent character, which ought to be investigated to determine whether the crime charged has been committed.

On page 565 of the testimony taken before you, on May 26th there is other testimony which should be investigated before your labors cease.

The great bulk of this witness' testimony is clear, inadmissible hearsay, but on page 585 he swears to direct knowledge of the facts. This case should be investigated.

The matters first mentioned are of so serious a nature that notwithstanding the time which you have already devoted to the service of the county, your whole duty will not be done until deep and searching scrutiny is made into every one of these charges.

For that purpose you may continue your investigations another week."

One week later on the twenty-eighth of June again the grand jurors met in court, and Judge O'Sullivan addressed them as follows:

"Gentlemen of the Grand Jury:

"Some months since there were published many statements concerning the so-called 'White Slave Traffic in the City of New York.' These statements were the culmination of prior publications of similar import. They purported to set forth circumstantially and in detail that in the city of New York such a traffic existed; and that, by reason of political protection afforded to the traffickers, the traffic had assumed world-wide proportions. It was said that the city of New York had become a center for an organization which supplied women to every continent on the globe. It was said that this organized traffic in women had attained such proportions that women by the thousands were being made victims of the trade and that the civic life of the city had become poisoned through those who controlled this traffic.

"Not only my duty as a judge of this Court, but my duty as a citizen of this city impelled me to direct the attention of the Grand Jury to these statements. It seemed to me essential that an immediate investigation should be made to determine whether

such an organized traffic in women existed in this city and whether the city was in fact the centre of a white slave trade.

"You gentlemen were selected for the purpose of making this investigation. Your standing in the community and your known probity made it certain that the careful and impartial inquiry desired by me would be carried to the end unswerved by any political or personal consideration.

"In the charge delivered to you when you undertook this investigation, you were particularly advised to keep in mind that the main object of your inquiry was the uncovering not only of isolated offenses, but of an organized traffic in women, if any such existed.

"You have been engaged in this investigation for a period of nearly six months. It is apparent from the record of your work submitted to me that you have exhausted every possible source of information concerning such an alleged traffic. You have even made a public appeal to the citizens of the city for information which might aid you.

"The witnesses who by training and observation were competent to give you information on the subject, for instance Prof. Jenks, Ex.-Comr. Bingham and Mr. Lindsay (of the Children's Society) were unanimous in the belief that no organized traffic in women exists in this city. You had before you the author of the most scandalous attack upon the city. He admitted under oath that his article was over-stated and deceiving. He was compelled under oath to admit that he had no evidence (not even hearsay) to support his statements. He was examined by the District Attorney in person and the people of this city ought to know that the District Attorney, while actuated by a desire to place before you all the legal evidence available in connection with your investigation, did not hesitate to compel those who had slandered the city of New York to retract the slanders, and did not hesitate to uncover the motives which inspired the attacks.

"Your report is that no organized traffic in women exists in this city. The painstaking discussion in your report concern-

ing vicious conditions, which exist in this city in common with all large cities of the world, is further evidence of the extent to which you carried your investigations. The fact that, as shown by your report, you were able to uncover only isolated instances of vice, such as we all knew existed, demonstrates to my satisfaction that your conclusion is correct and that New York City does not harbor an organized traffic in women's bodies.

"It is too much to hope that prostitution can be eradicated by law. So long as it exists corrupt men will continue to profit by the practice. The most that can be hoped is that your investigation and the recommendations which you make will aid in checking the evil and in suppressing the manifestations of it.

"If during this investigation the court exhibits any degree of exaction with regard to your proceedings, it was simply from a conviction of duty toward you as an appendage of the Court. That the effect of your investigation might in no wise be impaired my vigilance led me to a mistaken criticism of a gentleman appointed by the District Attorney to attend your investigation. One way to repair a mistake is to acknowledge it, and that acknowledgment I cheerfully make to Mr. Reynolds. Information has been conveyed to me from which I am convinced that instead of criticism he is entitled to much credit for his services to the Grand Jury.

"Now that your service to the county is about to terminate, permit me to express my personal appreciation of your labors. To men of refinement they could be nothing but unpleasant. To men of important business affairs, they called for much personal sacrifice. But in return for it all you must have the pleasing consciousness that they were given for a city in every way worthy of your best efforts. Your answer to the main question submitted to you is a merited rebuke to the slanderers of the cleanest great city of the world.

"Gentlemen, in the name of the county, I thank you. You are discharged."

The Chicago Tribune of June 30, 1910, in commenting upon

Judge O'Sullivan's seemingly carefully prepared speech to the Grand Jury says editorially:

"WHITE SLAVERY."

"The findings of the special grand jury which has been investigating the so-called white slave traffic in New York will hardly seem to the average man to give grounds for the comment of the judge of General Sessions to which the report was made. He declared:

" 'Your answer to the main question submitted to you is a merited rebuke to the slanderers of the cleanest great city in the world.'

"This main question was as to the existence of an organized traffic in women. And what are the conclusions of the jury?

" 'While we have found no evidence of any organization, incorporated or otherwise, engaged in the traffic of women, nor have we found evidence of organized traffic in women for immoral purposes, it appears, on the other hand, from indictments found by us and from the testimony of witnesses that a trafficking in the bodies of women does exist and is carried on by individuals acting for their own individual benefit, and that these persons are known to each other and are more or less informally associated.

" 'We have also found that associations and clubs composed mainly or wholly of those profiting from vice have existed and that one such organization still exists.

" 'These associations and clubs are analogous to commercial bodies in other fields, which, while not directly engaged in commerce, are composed of individuals all of whom as individuals are so engaged.

" 'The "incorporated syndicates" and "international bands" referred to in published statements we find to be based on such informal relations as have just been spoken of.'

"The Judge is welcome to any moral satisfaction he may get out of the conclusion that, contrary to the picturesque report,

there is no 'incorporated syndicate' or 'international band' of panders, but that there are individuals in this traffic 'more or less informally associated' and that there are 'associations and clubs analogous to commercial bodies in other fields.'

"Doubtless the judge's legal mind enables him to wax proud and glad over the fact that incorporation has not yet been resorted to by these backward gentry. But the lay mind stupidly fixes itself on the fact that the traffic goes on."

Now that the reader knows the exact facts concerning occurrences in the court room, conclusions can easily be drawn in the reader's mind as to how the erroneous reports happened to be circulated broadcast throughout the land. Having determined that, it might be well to turn to the "Presentment of the Additional Grand Jury for the January Term of the Court of General Sessions in the County of New York, in the matter of the investigation as to the alleged existence in the County of New York of an organized traffic in women for immoral purposes."

It was the general understanding that the Grand Jury when it was impaneled was instructed by Judge O'Sullivan not only to find white slave indictments, but to investigate and report on the whole subject of the white slave traffic. As to whether it was organized under one great management does not seem to be material to the issue. The people want this question answered: "Is there white slavery or a traffic in girls in New York?" It makes very little difference to the public in general how the foul business is organized. If it is there in any form, carried on by individuals, gangs, associations, syndicates or trusts, the people want it stopped.

The presentment of the Grand Jury was filed June twenty-ninth, 1910, the day following the date the summary report was given to the newspapers, and a true copy is herewith given.

THE GRAND JURY PRESENTMENT.

COURT OF GENERAL SESSIONS IN AND FOR THE CITY AND COUNTY OF NEW YORK.

In the matter of the investigation as to the alleged existence in the County of New York of an organized traffic in women for immoral purposes.

To the Hon. THOMAS C. O'SULLIVAN, Judge of the Court of General Sessions.

Sir:

We, the members of the Additional Grand Jury for the January Term, 1910, respectfully present as follows:

In the charge delivered to us by Your Honor on the 3rd day of January, 1910, Your Honer said:

"There have been spread broadcast in the public prints statements that the City of New York is a center or clearing house for an organized traffic in women for immoral purposes, or what has come to be known as the 'white slave' traffic. Some of these statements may have been published with ulterior motive and may have been mere sensationalism, but some are said to be based upon official investigation and charges made by persons who profess to have knowledge of the fact.

* * * * * * *

"This traffic in women, it is charged, follows two main objects: First, the procuring of women of previous chaste character, who through force, duress, or deceit are finally made to live lives of prostitution; second, the procuring of women who are already prostitutes and placing them with their consent in houses where they may ply their trade.

* * * * * * *

"But the main object, gentlemen, which I desire you to keep in mind throughout your investigation is the uncovering not alone of isolated offences, but of an organization, if any such exists, for a traffic in the bodies of women.

"You should make your investigation sufficiently broad to cover not only present conditions, but also conditions existing in the past within the statute of limitations.

"I charge you that it is your duty to pursue this inquiry into every channel open to you and to present to the court the facts found by you."

Pursuant to Your Honor's instructions, we have made an investigation into the matters referred to in your Honor's charge. We have called before our body every person whom we could find who we had reason to believe might have information on the subject. Among others were the following: a member of the National Immigration Commission assigned to investigate conditions relating to importing, seducing, and dealing in women in the City of New York; the author of an article which appeared in McClure's Magazine for November, 1909, entitled "The Daughters of the Poor;" a former under sheriff in the County of Essex, New Jersey; the President of the New York Society for the Prevention of Cruelty to Children; the author of a pamphlet entitled "The White Slave Traffic;" a member of the New York State Immigration Commission appointed by Governor Hughes in 1908; a former Police Commissioner of the City of New York; detectives and other agents especially employed in connection with this investigation;

members and ex-members of the New York Independent Benevolent Association; witnesses in the specific cases presented to this grand jury, as well as a number of other citizens. In addition, the foreman, the District Attorney and his assistants have interviewed representatives of the following organizations:

The Committee of Fourteen; its Research Committee;
The Society for the Prevention of Cruelty to Children;
The New York Society for the Suppression of Vice;
The Charity Organization Society;
The Society for Improving the Condition of the Poor;
The Committee on Amusements and Vacation Resources of Working Girls;
The Society for Social and Moral Prophylaxis;
The Florence Crittenten Mission;
The New York Probation Association;
The Headworkers of various Social Settlements;
The Women's Municipal League;
The Society for the Prevention of Crime;
The Bureau of Municipal Research.

We also published in the daily press of this city on the 6th day of May the following:

"The additional Grand Jury, sworn in in January by Judge O'Sullivan of the Court of General Sessions, was charged with the investigation of the truth or falsity of certain statements which had been publicly made during the past few months to the effect that the City of New York is a center or clearing house for an organized traffic in women for immoral purposes, or what has come to be known as the 'white-slave traffic.'

"Pursuant to this charge the Grand Jury has been seeking legal evidence on this subject from all available sources. The information which many citizens have volunteered to give has proved in most cases to be general rather than specific.

"Before closing its investigation the Grand Jury desires to announce publicly that it will be glad to receive definite, specific information as to the existence in this county of any traffic in women for immoral purposes from any citizen or official or other individual who has such information. Those who are willing to assist the Grand Jury in its investigation are asked to call at the office of James B. Reynolds, Assistant District Attorney, Criminal Courts Building (within the next week). It will save the time of many individuals and of Mr. Reynolds if only those appear who are willing and able to present facts regarding the specific matter above stated.

"On behalf of the Additional January Grand Jury
"John D. Rockefeller, Jr., Foreman."

As a part of this investigation evidence has been presented to us and we have found 54 indictments:

22 for rape;
16 for abduction;
10 for maintaining disorderly houses, 7 of which were Raines Law Hotels;
6 for the violation of Section 2460 of the Penal Law, entitled "Compulsory Prostitution of Women."

We have found no evidence of the existence in the County of New York of any organization or organizations, incorporated or otherwise, engaged as such in the traffic in women for immoral purposes, nor have we found evidence of an organized traffic in women for immoral purposes.

WHITE SLAVERY DOES EXIST.

It appears, on the other hand, from indictments found by us and from the testimony of witnesses that a trafficking in the bodies of women does exist and is carried on by individuals acting for their own individual benefit, and that these persons are known to each other and are more or less informally associated.

We have also found that associations and clubs, composed mainly or wholly of those profiting from vice, have existed, and that one such association still exists. These associations and clubs are analogous to commercial bodies in other fields, which, while not directly engaged in commerce, are composed of individuals all of whom as individuals are so engaged.

The "incorporated syndicates" and "international bands" referred to in published statements, we find to be such informal relations as have just been spoken of, while the "international headquarters," "clearing houses" and "pretentious clubhouses" mentioned are cafes or other so-called "hang-outs" where people interested in the various branches of the business resort. These and the houses of prostitution are also referred to as "markets."

The "dealers" and "operators" are the so-called "pimps" and "procurers," the "pimp" being referred to as the "retailer" and the manager of houses as the "wholesaler."

The only association composed mainly or wholly of those profiting from vice, of the present existence of which we have evidence, is the New York Independent Benevolent Association, organized in this city in 1894 and incorporated in 1896. This association has had an average membership of about 100. Its alleged purpose is to assist its members in case of illness, to give aid in case of death and to assure proper burial rites.

After an exhaustive investigation into the activities of the association and of its members we find no evidence that the association as such does now or has ever trafficked in women, but that such traffic is being or has been carried on by various members as individuals. We find that the members of this association are scattered in many cities throughout the United States. From the testimony adduced it appears probable that the social relations of the members and the opportunity thereby afforded of communicating with one another in various cities have facilitated the conduct of their individual business.

On one occasion where a member was convicted of maintaining a disorderly house and a fine of $1,000 was imposed upon him in the City of Newark, New Jersey, the association voted $500 for his aid. On another occasion in the City of Newark, New Jersey, where several of the members of the association were arrested on the charge of keeping and maintaining disorderly houses, and one member was in prison, the then President went to Newark, declared to the Under Sheriff that he was the President of the New York Independent Benevolent Association, and entered into negotiations with the authorities in Newark on behalf of the members

who had been arrested. We have, however, no evidence of any such instance in the County of New York.

It appears from the testimony of various members and ex-members of the said Association that its membership is almost entirely composed of persons who are now or have been engaged in the operation of disorderly houses or who are living or have lived directly or indirectly upon the proceeds of women's shame. None of these witnesses, in answer to specific questions, could name more than one or two present or past members whose records did not show them to have lived at some time upon the proceeds of prostitution in one form or another. They claim, however, that all members who have been convicted of a crime are expelled from the organization when the proof of that fact has been submitted, the offence apparently being not the commission of a crime, but conviction. It would appear that this procedure is for the purpose of protecting the individual if possible, and, failing in that, of freeing the Association from criticism.

GIRLS BOUGHT FOR $60 AND $75.

Finding no evidence of an organized traffic in women, but of a traffic carried on by individuals, we have made a special and careful investigation along this line. Owing to the publicity given to the inquiry at its inception, it has been difficult to get legal evidence of the actual purchase and sale of women for immoral purposes, and our investigators have been informed in different quarters that a number of formerly active dealers in women had either temporarily gone out of business or had transferred their activities to other cities. However, five self-declared dealers in women had agreed upon various occasions to supply women to our agents, but because of their extreme caution and the fear aroused by the continued sitting of this grand jury, these promises were fulfilled in only two instances, in each of which two girls were secured for our agents at a price, in the one case of $60 each and in the other of $75 each. Indictments have been found against these two persons; one pleaded guilty and the other was convicted on trial.

All of these parties boasted to our investigators of their extensive local and interstate operations in the recent past. They specifically mentioned the cities to which they had forwarded women and described their operations as having at that time been free from danger of detection.

Our investigators also testified as to the methods and means used by these people in replenishing the supply of women and in entrapping innocent girls.

Quoting again from Your Honor's charge:

"This traffic in women, it is charged, follows two main objects: First, the procuring of women of previous chaste character, who through force, duress or deceit are finally made to live lives of prostitution; second, the procuring of women who are already prostitutes and placing them with their consent in houses where they may ply their trade."

Under the first heading, namely, the procuring of women of previous chaste character, we find the most active force to be the so-called "pimp." There are in the county of New York a considerable and increasing number of these creatures who live wholly or in part upon the earnings of girls or women who practise prostitution. With promises of marriage, of fine clothing, of greater personal independ-

ence, these men often induce girls to live with them and after a brief period, with threats of exposure or of physical violence, force them to go upon the streets as common prostitutes and to turn over the proceeds of their shame to their seducers, who live largely, if not wholly, upon the money thus earned by their victims. This system is illustrated in an indictment and conviction where the defendant by such promises induced a girl of fifteen to leave her home and within two weeks put her on the streets as a common prostitute.

We find also that these persons ill-treat and abuse the women with whom they live and beat them at times in order to force them to greater activity and longer hours of work on the streets. This is illustrated in the case of another defendant who was indicted and convicted for brutally slashing with a knife the face of "his girl" and leaving her disfigured for life, merely because she was no longer willing to prostitute herself for his benefit.

In this connection mention should be made of the moving picture shows as furnishing to this class of persons an opportunity for leading girls into a life of shame. These shows naturally attract large numbers of children, and while the law provides that no child under the age of sixteen shall be allowed to attend them unaccompanied by parent or guardian, it is a fact, as shown by the number of arrests and convictions, that the law is frequently violated. Evidence upon which indictments have been found and convictions subsequently secured, has been given which shows that, in spite of the activities of the authorities in watching these places, many girls owe their ruin to frequenting them. An instance of the above is the case of a defendant indicted by this grand jury and convicted before Your Honor, where three girls met as many young men at a Harlem moving picture show. At the end of the performance, the young men were taken by an employee of the place through a door in the rear into a connecting building—used as a fire exit for the moving picture show—where they met the girls, and all passed the night together.

The Society for the Prevention of Cruelty to Children has furnished statistics showing that since the 13th day of December, 1906, 33 cases of rape and seduction originated in moving picture shows, in some instances the perpetrators being the employees of the shows.

It is not the purpose of this reference to bring an indictment against the moving picture show, which under proper restrictions may be an important and valuable educational and recreative factor, but rather to point out possible dangers inherent in performances carried on in the darkness and the importance of the observance of safeguards by parents or guardians, and of the strict enforcement of the law for the protection of children.

Under the second heading in that portion of Your Honor's charge quoted above, which refers to the procuring of women who are already prostitutes and placing them with their consent in houses where they may ply their trade, the grand jury has made a special study of the class of disorderly houses commonly known as "Raines Law Hotels" the chief business of many of which is to provide a place where women of the streets may take their customers. The testimony given shows that girls who brought their patrons to certain hotels of this class were allowed rebates on the amount charged their patrons for rooms. Upon the evidence brought

before us, indictments were found against seven of the most notorious of these hotels.

The abuse which has grown up in the conversion of the so-called massage and manicure parlor, into a disorderly house, frequently of the most perverted kind, has received our careful study under this same heading. A special investigation has been made of some 125 massage and manicure parlors, in this county. Less than half of these establishments were found to be equipped for legitimate purposes, most of them being nothing but disorderly houses. The operators in such places had no knowledge of massage treatment and in certain cases where certificates of alleged massage institutes were on the walls of the premises they frankly admitted that they had no training in massage and did not even know the persons whose signatures appeared on the certificates.

In view of the above, it would seem important that these parlors should be licensed by the Health Department of the city and that all operators in them should also have a license from some approved health or medical authority, and further, that proper supervision should be exercised to insure their operation for the legitimate purposes for which they are licensed.

The spreading of prostitution in its various forms from the well-known disorderly house into apartment and tenement houses presents a very grave danger to the home. It is inevitable that children who have daily evidence of the apparent comfort, ease, and oftentimes luxury in which women of this class live should not only become hardened to the evil, but be easily drawn into the life. The existing laws for the suppression of this vice in apartment and tenement houses should be most rigorously enforced and if necessary additional legislation enacted.

But of the evils investigated under this head, the most menacing is the so-called "pimp" who, as already stated, while often active in seducing girls, is, to what seems to be an increasing extent, living on the earnings of the professional prostitute, constantly driven by him to greater activity and more degrading practices.

We do not find that these persons are formally organized, but it would appear that the majority of the women of the street, as well as many of those who practice prostitution in houses or flats, are controlled by them and usually pay their entire earnings to them. They prescribe the hours and working places for these women, assist them in getting customers, protect them from interference when possible, and when the women are arrested do what they can to procure their release. While "their women" are at work, they spend much of their time in saloons and other resorts where they gather socially. Although operating individually their common interest leads them to co-operate for mutual protection or for the recovery of women who may desert them, and for the maintenance of their authority over their particular women. It is an unwritten law among these men that the authority of the individual over the woman or women controlled by him is unquestioned by his associates to whatever extreme it may be carried.

To obtain a conviction against one of this class is most difficult, for through fear or personal liking, "his woman" is loath to become a witness against him, and without her evidence conviction is almost impossible.

Whatever one may think of the woman who adopts the profession of a prosti-

tute by choice, all must agree that the man who in cold blood exploits a woman's body for his own support and profit is vile and despicable beyond expression. Only through the arousing of an intelligent and determined public sentiment which will back up the forces of law in their effort to ferret out and bring to justice the members of this debased class, is there hope of stamping out those vilest of human beings found today in the leading cities of this and other lands.

THE GRAND JURY'S RECOMMENDATIONS.

In view of the foregoing we recommend:

1. That no effort be spared in bringing to justice the so-called "pimp." When the character and prevalence of these creatures are more fully realized and public sentiment aroused regarding them, the inadequate punishment now imposed should be increased and every legitimate means devised and put into execution to exterminate them.

2. That the existing laws be more rigidly enforced to safeguard the patrons of the moving-picture shows, and that parents and guardians exercise more careful supervision over their children in connection with their attendance upon these shows.

3. That vigorous efforts be made to minimize the possibility of the Raines-Law Hotel becoming a disorderly house, and that where necessary proper supervision and inspection looking toward that end be provided.

4. That the so-called massage and manicure parlors be put under the control of the Health Department; that a license from this department be required for their operation; that certificates be granted to operators only by some approved medical authority, and that proper measures be taken to enforce these laws.

5. That the laws relating to prostitution in apartment and tenement houses be rigidly enforced, and that the present laws be supplemented if necessary.

6. That a commission be appointed by the Mayor to make a careful study of the laws relating to and the methods of dealing with the social evil in the leading cities of this country and of Europe, with a view to devising the most effective means of minimizing the evil in this city.

JOHN D. ROCKEFELLER, JR.,
Foreman.

GEO. F. CRANE, Secretary.

Dated, June 9, 1910.

CHAPTER XV.

THE NEW ENGLAND STATES AWAKENED.

"The Boston Hypocrisy"—How the Author Awakened the New Englanders —The White Slave Trade flourishing—Heroic work against the Evil— Brought to the bar of Justice—A Brutal Fiend—Let the good work go on.

Once upon a time a writer had the temerity to write an article styled, "The Boston Hypocrisy." It was printed in Boston papers, copied in magazines and reprinted in books.

The article precipitated much criticism and some abuse. In brief, it showed that Boston, like other American cities, was housing girl traders, and yet the city authorities and the good people there were prone to shut their eyes and deny its existence. A principal object of the article was to arouse the people to action. It did it.

Naturally a city will defend its fair name, yet it is much more creditable to acknowledge the truth and efface the cause of criticism.

Investigation proved that procurers are at work in New England. Massachusetts, stirred by the article and aroused to duty through the excellent work of the New England Watch and Ward Society, passed a law to punish the panders. Before the law was passed, procurers were arrested but often went unpunished because of the loopholes in the old law. Since the passage of the law making pandering an offense, several dealers in girls have been brought to the bar of justice.

Nine months in the House of Correction was the sentence imposed on Louis DeFranzio of the north end of Boston, who pleaded guilty in the superior court before Justice Sanderson on August 10, 1910, to a white slave indictment. The girl whom he caused to lead a life of vice was Sallie A——, who was a native

of Nova Scotia, Canada. She told of the attempts she had made to break away from the immoral surroundings, but each time DeFranzio would hold her in check.

A few days prior to the conviction of DeFranzio, another young pander was found guilty. This fellow was Edward J. Keegan of the south end. It was on the third day of August that he received his final sentence. Keegan, who had been convicted the month before by a lower court, had appealed his case. But the higher court found him guilty on the charge of enticing and procuring Elsa Jones. His sentence was three months in the house of correction.

Elsa made allegations of cruel treatment on the part of Keegan. Often she said he beat her. On one occasion the girl said Keegan grabbed her by the throat, so that for a time she could scarcely breathe, and told her that he "would do worse than that—that he would kill her." When he could not get money from her lust on another occasion, he hit her in the mouth and jarred her teeth loose. Frequently, she said, he hit her in the mouth and jarred her teeth loose. Frequently, she said, he hit her so hard in the face that the blood would come. He did absolutely no work, she claimed, and her immoral earnings were the means of his support.

Taking the biography of one hundred girls in disreputable houses at random, it was learned that about one-third come to Boston from Canada, mainly Nova Scotia.

Boston and the other New England cities have the "cadet system"—meaning men and boys living from the earnings of girls engaged in this unlawful business. Most "cadets" procure girls—and that is the question for New England to solve.

Are the "cadets" there engaged in the business of trading in girls? It is said that a certain Bobbie B———, a well known "cadet" in Boston, procured about seventy girls to be sent to Panama. A certain Lena D———, who was born in Quebec, is known to be procuring girls from Lowell, Mass., and the country districts, for a fast life in Boston. She perhaps is the greatest woman trader in human souls in New England. According to her own statement she "trains them to be wise." This woman once worked in Lowell in a shoe factory. The French,

Jewish and Italian procurers are not so much in evidence in New England as in other American cities. The coast "cadets" there are mainly Canadians. A new way of procuring girls has developed in Boston. Wayward girls who have offended the law in one way or another are placed on probation. The "cadets" go to the court records, find the girls' names who are on probation and persuade them to run away in order to evade probation and to secure freedom from the probation officers.

The passage of the law and the subsequent prosecutions have mainly been the work of the excellent and energetic Secretary of the New England Watch and Ward Society of Boston, J. Frank Chase, whose article "Pandering Around Plymouth Rock, comprises the major portion of this chapter. He was fully alive to the situation long before the new laws were passed as the following extract from his report of September 28th, 1909, will show:

"Heading the list of the cancerous growth is the White Slave Traffic. This consists of enticing young girls to their ruin and selling them into immoral houses where they are kept by heinous methods from their freedom until they have sunk so low that there is no inclination to forsake the life into which they have been dragged. It is, in a sentence, the making of good women bad, and bad women worse, for money, by selling them into the most miserable slavery.

HUNDREDS OF WHITE SLAVES ANNUALLY IN BOSTON.

"From evidence your agents have procured, we believe the annual traffic in human souls in this city (Boston) for this purpose amounts to hundreds. These include the new victims which are annually needed to fill vacancies as well as the demand for new material, in the brothels of Greater Boston."

Again in his report to January, 1910, he says:

"Your officers are investigating this traffic in Boston, and much important evidence is being collected for future use. Action in this hinges largely on the outcome of legislation in which your Society is co-operating with other organizations.

"There is one prolific means by which this traffic is abetted and made possible through existing law, though one not intended for that purpose. Our law gives the keeper of a lodging or boarding house a lien upon the effects of a lodger for debt. This is used with dire effect by persons keeping immoral houses. The street clothes of an inmate are exchanged for light clothing, and other wearing apparel locked up. The debts sure to be contracted furnish a means of and excuse for preventing the victim from regaining her liberty until all desire for flight has been crushed out.

There must be better legislation against the practices of the White Slave Traffic or procuring, pandering and pimping. Other states have already passed laws: Congress has legislated in response to the message of President Taft. Now Massachusetts must meet the issue."

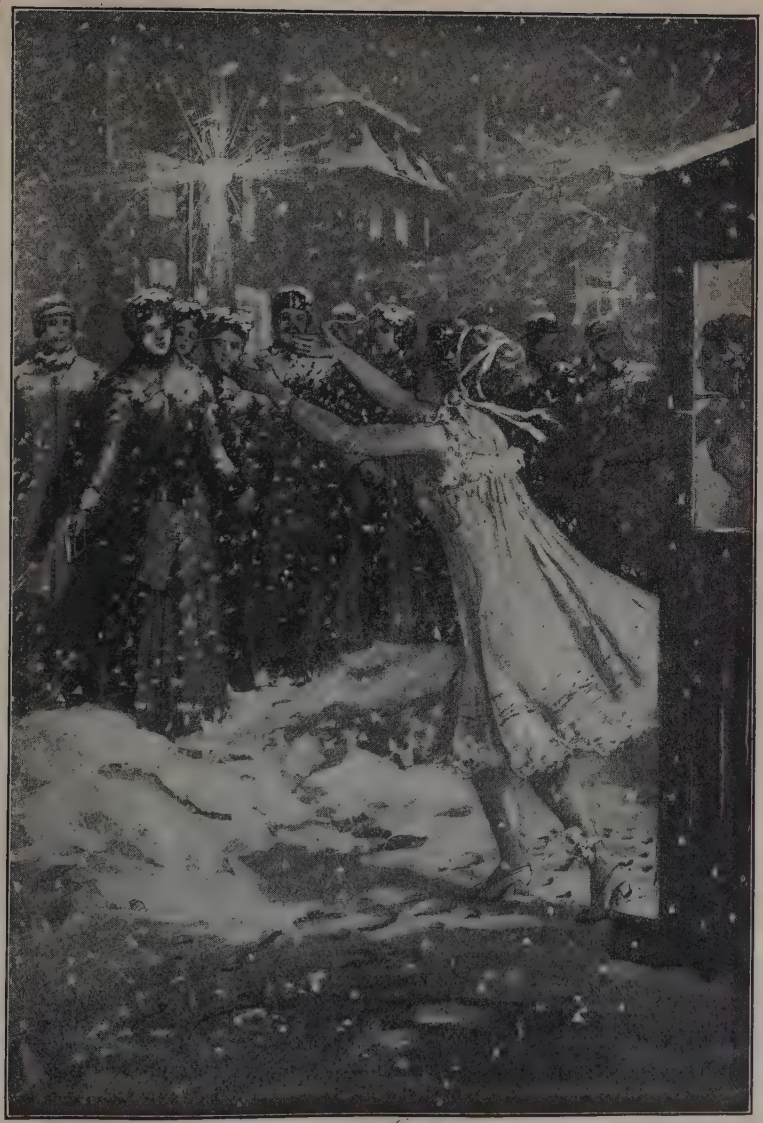
That Massachusetts did meet the issue is proven by the following article.

PANDERING AROUND PLYMOUTH ROCK.

By J. Frank Chase.

Secretary, The New England Watch and Ward Society of Boston.

The "White Slave Laws" were incorporated into the Massachusetts Statutes by amending previous laws against various and somewhat similar forms of immorality. One entirely new law was passed which the writer borrowed almost verbatim et literatime from Clifford G. Roe, Esq., of Chicago, and with which subject no previous law ever dealt. It reads: "Chapter 424, Sect. 5, Acts 1910. Whoever knowing a female to be a prostitute shall live or derive support or maintenance in whole or in part from the earnings or proceeds of the prostitution of such prostitute, or from moneys loaned or advanced to her or charged against her by any keeper or manager or inmate of a house or other place where prostitution is practiced or allowed, shall be punished in the State prison for not more than one year or by a fine of not more than $1,000, or both such fine and imprisonment."



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"FOR GOD'S SAKE, SAVE ME."

While our missionaries were holding services one stormy night in January, the door of a vice resort flew open and out rushed one of the inmates, crying, "For God's sake, save me."

IN THE CENTER OF THE INFERNO.

The Rev. Ernest A. Bell is leading a meeting in the heart of the vice district. All about are houses of shame—at the very doors of Hell itself.—Chapter XXI.

This law has been the most useful of all the laws against these types of offences and has been frequently used in this State.

Boston, the largest city of New England, maintains a policy of self-respect toward the problems of "the social evil." It finds this policy to be the wisest, most practical and best method of handling this, at best, difficult question. Of course it does not completely eradicate immorality, but it does control it better they any other method.

The laws against arson, burglary, pickpocketing, or even murder, do not wholly eradicate them, but they repress them better than they would suppress by segregating them or by licensing them to do business under certain restrictions.

Yet in spite of Boston's earnest suppression of the houses of shame cases of White Slavery have been found and prosecuted.

BREAKING UP THE PANAMA GANG.

The law went into force May 23, 1910.

The first case prosecuted under the White Slave Laws was that of the Panama Gang. This gang was found to contain about ten members and was bound together by about the same bond as a gang of pickpockets, or by a common understanding and peril.

Though some evidence was received against all the members it could be used effectually only against one member, Max Perez, before the whole gang was apprised. This member had to be arrested to prevent his committing an outrage on his intended victim. He was arrested charged with procuring a woman for an immoral life and also under the above law for illegal support and maintenance. At the time of his arrest incriminating letters were found upon him and his alleged victim which made with the admissions secured by private detectives before his arrest, a complete case against him.

The letters speak for themselves.

LETTERS SEIZED BY THE NEW ENGLAND WATCH AND WARD SOCIETY.

Letters from Frieda to Max, seized on Max at time of his arrest, June 23, 1910.

(Translated from the German.)

"Boston, 7th of May, 1910.

Dear Max:

Thy cards I have received. My best thanks for the same. Thereby, I have seen that thou amusest thyself very well in New York. Unfortunately, to my greatest regret, I can give you no such joyous news of myself, as I do not feel at all well, I was on Friday, and again today, at a physician's. I have such pain where the abscess was and also inside, that it is impossible for me to stay with a man. Dr. Sawyer has sternly commanded that I must stay with no man and must come again on Monday, so you can see that you cannot expect much money. Friday I made nothing and also today, yet if thou must have $20, I can send you $10.

Well, then, I await your kind answer, and hope that thou comest quickly home. It was, indeed, thoughtless of thee, this trip to New York, but it can't be helped, I hope thou comest soon home and givest me a little rest.

Thy Frieda.

Many greetings on Max with Bertha and the others. Come home soon. I cannot endure it so wholly alone."

This letter postmarked May 27, 8 P. M.

"Boston, Friday.

Dear Max:

I reached Boston all right. Unfortunately my wish to get right to work has not been fulfilled, for I am bleeding so much that I scarcely believe that I shall be able to work before Monday. In any case, there is nothing to be done. We always have good luck; that thou knowest without my saying it, but by courage, it will work out somehow or other. Mrs. Peters' proverb 'who makes music in summer, must also dance when it freezes.'

Dear Max, when I arrived in Boston, I went first to Folie's and slept with her that evening. The next day, that is today I have hired a room, and am paying $3. I did not think it would come so hard. I am at 41 Dwight Street, in the same room in a back parlor, until I look about and then perhaps hire a cheaper one. I hope everything is well with you.

Folie and Judge also, however, both say it is so bad it is good. When they break luck, it is to be hoped it will come better.

Many greetings to all, from

Your Frieda."

Postmarked June 2nd.

"Boston, Tuesday.

Dear Max:

I have received thy dear sweet letter. My best thanks for the same. It greatly pleased me and, indeed, most of all, that you are willing to come home. Also I would

that you were here. Don't think that I make more money when thou art away, for to freely confess, I don't feel any special desire for the night.

Well then, in the hope that this letter finds thee well and that thou wishes, as I do, and comest home as soon as possible, I remain

Thy ever-loving Frieda.

I send the wished-for $25; everything which I have. Greetings on all the others, dear Max. When thou comest, bring Folie a present, first, because you owe it to her for a long time and second, she has done me also a favor. Well then, yet again, hoping to see you well."

"Boston, 2nd of June, 1910.

Dear Max:

Thy letter received and I see thereby that thou thinkest it better to remain in New York, for I should not now be able, if things are not better, to get a living for two. All I have made in two days is $5.50, which is scarcely enough to live. The money that I sent you was from Saturday and Monday. This week I have practically made nothing. However, I have done my best. Well, therefore, do what you think best.

Looking forward to a speedy answer, from

Thy Frieda.

Were you so tired of this wretched life as I, you would be more merciful to me. Folie will write herself to Bertha."

By special investigation the story of this victim was pieced out. She had been a hard working and poor girl in Germany and had come to this country with her sister. On the steamer coming over she had met her captor who had enticed her. She had left a soldier lover and intended husband behind her as the letter seized in her possession shows.

"2nd of June, 1906.

Dear Frieda:

First, your good health for the New Year and then Merry Christmas. I hope you had a good time. I can, unfortunately, not say the same of myself, for I have never had such a horrid ending of the year. Indirectly I can reproach you for this, because it will soon be a year since you left me, but I will not reproach thee any more, after I have tortured you so long with my silence, although several times I began a letter for you, but have always destroyed the same, in a feeling of the soul, which I cannot describe to you, and cannot tell even now the reason for it, but all this is no reason to call me a faithless man and a girl hunter, for I have sought you as a child, loved you and cannot let go of you for any price in the world, dear treasure. Have you thought me such a ——— or hast thou another conception of me. If no, how could you accept my court? If yes, why did you spurn me in such a shameful way? Dear Frieda, I intended to visit you Christmas, but as my superior was given a holiday because he had engaged himself, I had to forfeit mine, naturally, but am promised a holiday Easter. We are coming back shortly before Easter from

the Parade ground at ——— and right after I have my vacation and then I beg your pardon for my neglect on my knees. It is simply that I have been too busy to come to see you.

Now all this in the hope that I once more receive thy well wishes, and with a thousand greetings, remain,

Thy ever loving Willie."

This letter was found with twenty-six others tied up in a little red ribbon in her trunk and kept for memory's sake.

Letters from him which were proved genuine by securing standards of his handwriting and rendered admissible by showing them to be answers to her letters, completed the chain of evidence.

Max Peretz was found guilty after a stubborn fight and sentenced to the maximum penalty in the state prison.

The "victim" was deported to her home in Germany and after her deportation the following letter was received from her sister whose aid to prove our case we had solicited.

"Newport, August 25, 1910.

Greatly esteemed Mr. Secretary:

I received your letter from which I see that my sister Frieda is in a difficult position and I am therefore willing, being her sister Anna, to help her; as far as my sister is concerned I would say that she always wrote me that she was married and I used to ask her the occupation of her husband and I never got any reply to that particular item.

Then I was for some time in Germany on a visit and returned on the 12th of August so that the letter which you, esteemed Mr. Secretary, had addressed to me, went first to Montclair and then to New York. I therefore wish to trouble you with a request. I hope that my sister Frieda is still here and as regards all the rest I would say that my sister Frieda came with me to the United States on the SS. Deutschland in the year 1907 sailing from Hamburg on the 16th of May and arriving on the 23rd of May and she was first with me in Newark, N. J., and then she went to New York and from there to Boston and there I presume she became acquainted with the man and I never believed thoroughly in the matter. Therefore I sent my husband once to that city and tried to find out whether she was married to the man and my husband did not quite believe either that such was the case and I should have gone there myself, but she wrote me then that she was in the hospital suffering from rheumatism of the arm: Thereupon I wrote to the hospital and the reply was that Frieda was there to be treated for rheumatism; therefore I no longer entertained any particular thoughts concerning the matter and then my sister wrote for money and I helped her, sending her seven dollars, because at that time I was still in Montclair as a maid. As regards the handwriting of my

sister, I would say that I know the same very well. To be sure I still have her receipt for the money which she received from Germany from her guardian and which came to me at Montclair. At that time I was unmarried.

I have only been married for a few years and therefore I want to tell you about that gentleman in Germany to whom you called my attention. He is an old German acquaintance of the name of ——— at Esslingen, but he is not there always. Otherwise he is a very agreeable and pleasant old gentleman whom she knew when a young girl, but it was nothing of importance, but as regards the other matters, I would say that I do not know anything about them. I have often asked her about the occupation of the man and about his reputation and whether he was a German or an American and often advised her to come to me, but she always wrote back that this was impossible and that perhaps she would come later on.

I have always written her and have thought a great deal of my sister, but I never thought that she would have obeyed such a man and would have become unfortunate. I hope I shall see my sister Frieda here yet. She must not go back to our old home, because of the pain and shame for my brothers and sisters in Germany. It is sufficient for me and my husband and my brother here in this country that a German girl should fall into the hands of such a man. Now, I cannot tell whether she married the man or not, because she was unmarried when she came to the United States. I do not know the man at all. I wrote her that I would like to become acquainted with her husband, but as matters are I do not know him at all. Perhaps if I had had an exact address I would have, but I always wrote with a certain aversion, because I always was in doubt as to whether she had been married or not.

The letters were sometimes marked sent by Frieda ——— and at other times Frieda ———. Therefore I would ask you, my dear Mr. Secretary, when the court proceedings take place to let me know as I cannot very well go alone as I do not know much English and my husband must then get furlough and this is not so easy to get in the navy.

I thank you most sincerely in advance, dear sir.

Respectfully,

Anna F. ————."

Later we learned that Frieda had arrived safely at her home and under the good influences of home life had reformed in character and become a useful member of society.

Another case prosecuted was ended in the Superior Court at Plymouth within a block of Plymouth Rock, the fact which gives point to the title of this article.

On August 25th a young woman came into the Watch and Ward office with the following note addressed to a man in Boston which the woman explained was given her to deliver to the

party but which she learned ought to be delivered to the Watch and Ward Society. It read:

"I want you to come to B—k—n and get me as soon as you can. Beatrice will show you the place. Do come at once. Please come at once.

Alice."

The officers of the Watch and Ward Society at once went with the young woman to the place and found the other young woman. She told the officers that she and her friend had been imprisoned in this second class hotel and kept there for two weeks and compelled to receive company against their will for which their captors, Cacco and Poporgno had received money.

The men and the proprietor were tried, convicted and given eighteen months each in the House of Correction at Plymouth.

A PRISONER CHAINED TO THE WALL.

A third case shows the influence of the hypnotic drugs upon the White Slave crimes. A young woman from a country district came into Boston and got into the cocaine habit. A negro named Taylor who was illegally supplying the drug to users took advantage of her habit to get her into his den by supplying her with the drug. When she tried to get away he beat her, and when obliged to go out himself, he chained her to the wall with a dog chain and a padlock. Watch and Ward agents who were engaged in hunting out sellers of cocaine found her chained to the wall. When discovered on a raid for cocaine she was almost starving and begged for food. None was at hand except a half loaf of mouldy bread. This she ate greedily and yelled for water. It was a pitiful sight and a policeman said "I have been on the force for twenty years, but I never saw such a sight before."

The Boston Transcript, a conservative newspaper gave the following account of the affair:

"Bound with chain and rope and suffering from starvation, Mrs. James H. Taylor, the white wife of a Negro, was found and recued by the police of the East Dedham street station during a cocaine raid last night. The couple live in the basement of the house at 58 Middlesex street, South End, and Taylor runs a shoe

polishing booth in the front room. The police and the Watch and Ward Society officials, who participated in the raid, claim that this shop is a 'blind' and that Taylor's real course of income is the illegal sale of drugs.

"The woman married this man two months ago, and he tried to make her a helpmate and partner to his traffic. At first, it is said, she was willing, but later she refused. Taylor became enraged and placed an iron collar around her neck. Attached to this collar was a chain and lock which he fastened to the wall. The chain was so short that the woman could not lie down. She pleaded for a cot, and this he gave her, but he bound her hands behind her back with rope. She was then meted out starvation rations, beaten and kicked. When the police arrived last night Taylor met them with a loaded revolver, but he was quickly overpowered. The woman was released and immediately asked for bread and water. She had ahd only one meal this week. A bottle of cocaine was found in the rooms. Taylor was lodged in a cell at the station house and his wife was taken to the City Hospital, where she will stay for a few days."

The young woman testified against the negro, Taylor, and he was convicted and given six to eight years in the State prison.

The last case to be discovered by the Watch and Ward Society of which I may speak was that of a young woman who before she was sixteen years of age was procured by a fake marriage and sold into a resort. On the first night of her honeymoon, before she was sixteen years of age, she was sold into a life of shame by the scoundred who had promised to honor and protect her.

But all these cases do not indicate a systematic traffic, but rather that wherever prostitution exists there white slavery may be found. If these things can happen in a community where the policy of self-respect rules, what must take place in communities where no effort is made to suppress immorality as long as it confines itself within a restricted area.

The previous cases are due wholly to the work of the New England Watch and Ward Society, but there have been a number of cases worked up by the police forces of various cities of Massachusetts, with which no one person could well be familiar except by newspaper reports.

Massachusetts certainly is keenly alive to the outrage known as the traffic in girls, and is determined to punish those who would offend in this line.

Connecticut and Rhode Island have had some cases and prosecuted them vigorously under laws passed last year.

Maine, New Hampshire and Vermont are not yet alive to the modern conditions in vice and have done nothing to curb it.

A confirmation of the above proof Mr. Chase has given that many of the New England states are awakened to a realization that a traffic in girls does exist within their borders is the following statement made by Anita, a Mexican girl, herself procured some years ago, who has lived in many New England cities and many houses of shame. Of late years she has acquired a fairly good education, and is devoting much time to the betterment of fallen girls and helping in their rescue. She has lived through and observed everything she relates and knows all by bitter experience:

THE WARP AND WOOF OF WHITE SLAVERY.

"The poorer class of Mexican fathers often sell their innocent little girls, thirteen and fourteen years old. Sometimes train hands, even negro porters and waiters buy these girls with American dollars and the girls are taken to American cities, and sold into houses of ill-fame.

"Officers and sailors of the small Portuguese Packets plying between Cape Verde Islands and New England ports bring young beautiful girls to America as relatives, sometimes as stowaways, always as concubines to be left stranded, not able to speak a word of English, in some immoral house.

"The Canadian French girls in New England, it would seem are easily procured for an immoral life. At an early age many of these girls may be found in houses in all the mill and factory towns, and their love for the American cadets and liquors make them very desirable boarders in houses of ill fame, and they are always much sought for as they are tireless workers in the houses.

"I know of one city in the State of Massachusetts and not Boston, either, just a small city, where a few years ago, and I think conditions are about the same today, where about ten

negresses kept immoral houses and boarded only white girls, with one or two exceptions where the girls were octoroons. One house in particular kept from ten to twenty girls always, and the girls became white slaves indeed when they entered that place. There was one instance when the woman who owned this place was arrested for buying and keeping a white girl under fifteen years of age there. She was sentenced to one year in prison and her house was never closed a minute. An English woman and her husband ran the house for her while she was locked up. No girl was too young to be coaxed or procured into her house, and none were too pretty, or the family too good. Young girls were sold into this house by procurers, and they were never heard of in the outside world again. This woman lived in luxury and educated her children from the proceeds of vice. That house exists today, and has for over thirty odd years.

"There are also small cities in Maine and New Hampshire where the white slave traffic is carried on, Portsmouth principally being a city of immoral houses. Places where this business is carried on as Bangor and Portland are especially interesting as they are both prohibition cities.

"While the cadets, as these procurers are known in the east, are men of all kinds and colors, the French cadets and the negro cadets are without doubt by far the cruelest, and while not believable, the negroes will treat white woman far worse than they will colored women, yet he beats and abuses both. The Frenchmen always beat their women to drive them, but they are more constant in their attentions to the girls they own as slaves, and do not seek such a variety, but always driving his slaves in immoral houses to their utmost limit at all times.

"The Polish Jewess, is also to be found in New England. However, by far the larger number are in New York and Chicago. Sometimes she is very young.

"Buffet flats, are to my idea, a greater menace, more to be dreaded, then the wide open sporting houses. The flat, or apartment, becomes known to both sexes quickly, and as money is offered in far larger sums for the girls in the flats than for the

girls in open houses, and no one is there to be told, she does not fear that any one will hear what she is doing. Many school girls are coaxed to these places in the afternoons, and then they disappear from home only to become hardened prostitutes.

"Many times white women either married to negro men or living with them could well be watched, as they soon learn how to make money this way. The men bring their friends and the women look up girls.

"After a girl is enticed into a flat she learns of houses of ill fame in other cities, and she has a ticket sent to her, or the madam of the flat, who is generally a procuress, sends for it herself, and the girl goes for the first time to live in an immoral house.

"The police do not, as a rule, know of the tickets being sent, and therefore keepers of houses in larger cities trade with each other, and send girls back and forth. When the girls become tired of one place, rather than let her get away from the life, the madams will send for tickets, and likewise she will send tickets to other madams for girls when she wishes new girls, and so the traffic in girls goes on."

MORE ABOUT THE FIGHT IN NEW ENGLAND.

The New England states, with two or three exceptions, have entered the fight against panders, and as evidence of this work many of these people are being hunted down, and put behind iron bars.

Many other instances of the apprehension and prosecutions of these traffickers could be set forth.

Among some of these was the case of Napoleon St. Lawrence, a twenty-four year old young fellow, who was accused by Eleanor B—— in Providence, Rhode Island, of being a slave trafficker. The girl said that she had been in the Lancaster School at Lancaster, Massachusetts, and that she became acquainted with Lawrence who took her away. Since April, 1910, Lawrence had forced her into an immoral life. She told how he would take

the money from her that she got in this terrible life, and when she failed to get any money he beat and abused her.

On the twenty-eighth day of July, 1910, Lawrence was given his just punishment for his misdeeds, and was sentenced in the sixth district court to serve one year in the state work house. The girl was sent back to Lancaster.

While this is another instance of a white slave case in New England, yet it may be said that there, as well as elsewhere, many cases brought into court are styled white slave cases by police officers who are over-anxious for extra credit when the cases have nothing or little to do with procuring, selling or buying of women with the intention of holding or forcing them into a life of prostitution.

It was this misuse or misunderstanding of the term which prompted the following remarks made on September 9, 1910, by Judge Burke, in the Municipal Court of Boston:

"White slavery plays a very much smaller part in the community life here than many people try to make out it does. It is true that once in a while we do see here a real white slave case, but most of the cases called by that name soon dwindle down on trial to common statutory street offenses."

The court said this during arguments in the case of Annie D., who was twenty years old, and Antonio Cataldo, aged twenty-seven years, who were arrested at a lodging-house on Hancock street.

It was thought at first that Cataldo was forcing Annie to earn money by living in shame. This would have been white slavery; but when it was found that they were living together as husband and wife, Judge Burke sentenced him on a statutory charge to eight months in the House of Correction, instead of upon a white slave charge.

It was Saturday, the thirteenth of August, 1910, that the first woman against whom a "white slave" charge in Boston was made, received a sentence in the Woman's Reformatory at Sher-

born by Justice Sanderson, on a minor charge to which she pleaded guilty.

Hitherto only the men panders had been caught and convicted of "white slavery," but in this case it was a woman known as "Brookie Bailey." She was about twenty-five years old, and lived in the South End. It was alleged that she induced little seventeen year old Bertha ———, an orphan to leave the home where she was staying to become a prostitute.

All of these cases attest the correctness of the conclusion that a traffic in girls does exist, and that sooner or later the problem must be solved by all the states of our United domain, yes by all the civilized countries of the world. Like the New England states, others must and will be awakened.

CHAPTER XVI.

ARE THERE PROCURERS IN SAN FRANCISCO?

By Rev. Jacob Nieto, Rabbi Congregation Sherith Israel, San Francisco, California.

The "white slave traffic" in San Francisco has not yet reached that acute stage by which it is known in the East.

By this I mean that the attempts made by men in this city to lure girls from their homes for immoral purposes have not been very numerous so far. This I attribute to the activity and energy of the two attorneys, G. C. Ringolsky, and Benjamin Block, who have volunteered their services to aid me not only in suppressing this form of vice, but in preventing men from engaging in the traffic.

The allurements offered the girls are precisely those which are offered in other cities, but the conditions of life in San Francisco, seem of themselves in a large degree to check the machinations of these traffickers in human flesh, and leave them without any protection so soon as detected.

What we suffer most from is that San Francisco is a place enroute for men who are notoriously white slave traders, who import girls from Europe, and who travel through the United States with their merchandise, just as a commercial traveler does with his samples.

They begin at the port of entry with a consignment of girls, who have been promised lucrative positions, and travel through the various cities that lead to Kansas City, thence to Texas, resting their victims at Long Beach near Los Angeles, then coming to San Francisco for a term, carrying with them one or two or three women as the case may be so as to supply the eight hour shifts common in the houses of prostitution, receiving the money when the period of service is ended, and living with the woman or women in some hotel near the location of operations.

After some months of residence in San Francisco, they take their women to Portland, thence to Seattle, Spokane, Butte, Helena, Montana, back to Chicago, and thence to the port of entry where it is impossible to tell what may become of the previously innocent dupes who have been engulfed in a sea of corruption for the benefit of the male malefactor alone.

It is proverbial that the women thus used never have anything that they can call their own at the end of this miserable pilgrimage.

In the cases that have come under my notice, I have observed a heartlessness that bespeaks only a condition which must be termed unmoral.

The miscreants, that is the males, have absolutely no moral standard, thinking of nothing but the money that may be made, and not in any sense hesitating to consider the means by which it is made, and look upon the female simply as a merchant regards his assets.

We, in California, have succeeded in passing an "Anti pandering and pimping law," similar to that enacted by the legislature in the State of Illinois, so that in future we will not be forced to charge one of these felons, (as I choose to call them) with vagrancy, which may or may not be made to stick, but actually have them brought before a court of law, to answer a charge of felony, punishable by imprisonment in the penitentiary.

Heretofore we had the same class to meet as workers in other cities, but on account of certain individuals who are running businesses (and in this case the ladies' tailors are the greatest offenders), we were unable to convict a man on the charge of vagrancy, because one of these ladies' tailors, no doubt from personal motives, would give him one day's work in a week, and so make it impossible for us to obtain a conviction.

The cases brought to my notice have been as varied as those that have transpired in other cities, though not as numerous. Men have engaged themselves to girls on proposals of marriage, and after seducing them have endeavored to make them lead lives of infamy for the benefit of the man.

Girls have been lured from their fathers' homes, and induced to go away with men, who though married, have promised to take them to other towns and marry them. Other innocent girls have been promised posi ions and lured to offices or so-called offices in which they were bed-roc m attachments' and after being induced to gratify the desire of the pretended advertiser for help, have been persuaded to stay away from their homes for fear of detection, and the subsequent offer of a place where no one would discover the girl has always been made.

Our method of procedure except in flagrant cases has always been to give the male offender except he had lured a local girl from her home, an opportunity to go from this city with his wares, (women), within twenty-four hours; or go to jail for six months. In seventy-five or more cases this plan proved effectual, in 75 or more cases the before alluded to custom of the ladies tailors giving a man one days' work in seven, baffled all our attempts to clean up our city.

The two bills lately passed and signed by the governor of this state making it a felony for any man to accept the proceeds of a woman's prostitution, leaves us a fair hand to operate against these rascals in the future.

We have one man doing five years in state's prison, another who got six months in the county jail, four others also doing time in state's prison, and one in whose case the jury disagreed and who subsequently was permitted to escape further trial by leaving the state.

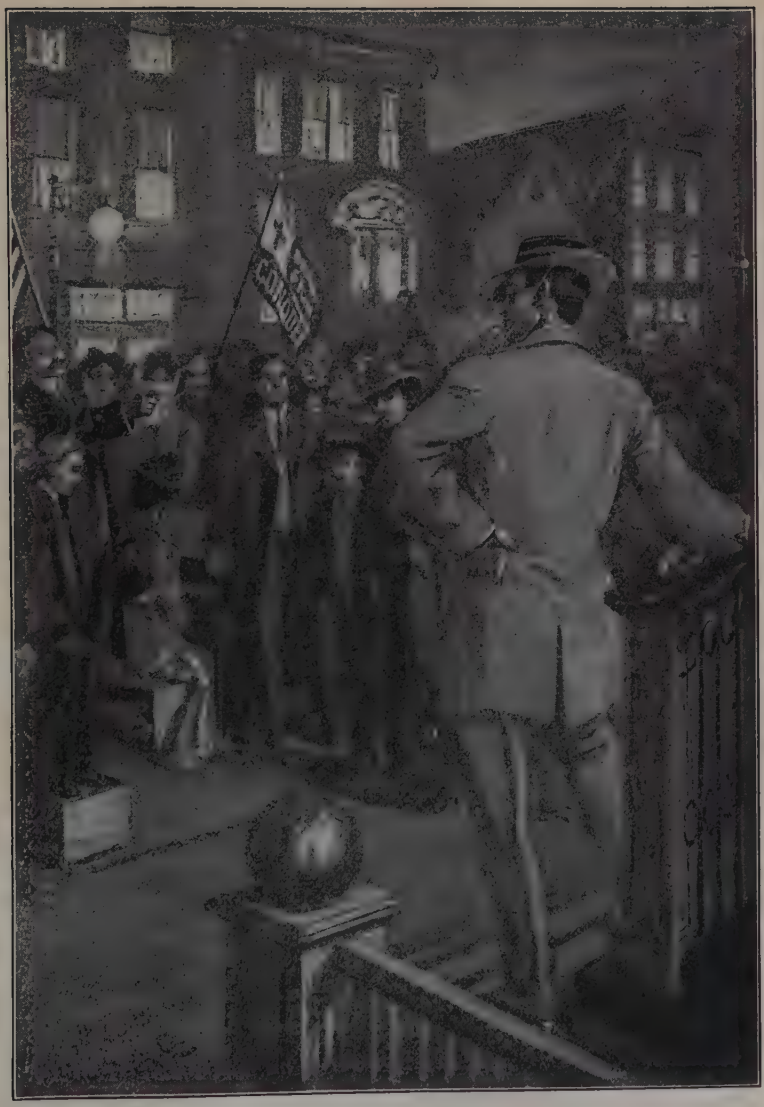
The Althers case is as follows: A young girl aged 18 was consigned to the Jewish Women's Council of New York to be forwarded to her sister in San Francisco. On her arrival here she became acquainted with Althers, who worked in a ladies tailoring established, and who after visiting her in her sister's home, did by consent of that sister become engaged to her. He invited a couple of his male friends to dine at the girl's home, so that he might introduce them to her. Within a few days of this dinner party he took his intended wife down town and induced her to go with him into a common lodging house. He informed her that it

was customary in America for engaged couples to cohabit but that she should not tell her sister because she being old fashioned would not approve. The girl resisted his first attempt, and he took her home. On another occasion he took her down town, and after giving her port wine induced her to go to a common lodging house with him, but this time he selected a rear room, instead of a front room as in the former attempt. After accomplishing his purpose he handed her a suit case and advised her to pack her things and meet him in a day or two appointing the time and place, and he would take her where her sister could not find her.

He then invited his two male friends before mentioned to meet him at the same place and time telling them that he had a girl that he was going to put in a house in Oakland. On seeing her however, and recognizing that it was the same girl to whom he had said he was engaged, and with whom they had dined in her home, the two friends refused to have anything more to do with the matter and the girl frightened by their attitude returned to her sister, and told her the whole tale. Through my influence Althers was arrested, brought into the police court, and his case referred to the Superior Court. By my advice he pleaded guilty and had his attorney not called one of his friends before mentioned, to the stand to testify what he intended to do with the girl, he might have been put on probation, but after hearing the friends testimony the court decided it had no other course left open to it but to sentence him to five years in one of the state penitentiaries.

"The Fields Case," it appeared that a good-for-nothing son of respectable parents, born in America, and educated in Europe had induced a girl working in a candy store, to become his paramour, and thereafter had persuaded her to earn money which he did not need. He called regularly for the money, and on one occasion when he did not believe the amount tendered him was sufficient, he beat her, and in the course of his beating, broke her jaw. He was arrested and tried for vagrancy.

I had objected on the grounds that he should have been charged with felony, but one of my attorneys thought that the girl could



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STEEPED IN SIN, HE LOOKS ON WITH INDIFFERENCE.

A young man was one night standing on the steps of a house of shame, looking indifferently on a missionary meeting out on the curb. The words of the speaker were so true and forceful that he turned from his path of sin.

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INDIFFERENCE TURNED TO REPENTANCE.

The indifferent young man is shown on his knees, asking prayers that he may keep the path of righteousness.

be induced to swear to a felony charge if the charge of vagrancy did not stick. He was convicted of vagrancy, and sentenced to six months in the county jail.

His father telephoned me threatening me with personal violence on account of my so-called activity in this case. I regret to state that some "shekel seeking shyster" managed to release him after only thirty days' incarceration, and my attorneys and myself have been unable, up to date, to find any record of the proceedings whatever.

"The Bernstein case" was typical and so far as San Francisco is concerned, peculiar.

Bernstein passed a store in which a girl of sixteen was employed; also her brother. He liked the girl and used to pay frequent visits to the store to see her. He made friends with the brother and discovered that the father was a barber with a large family, earning a meager existence, and willing to rent a room in his home to a single man or two. Bernstein and his partner a notorious panderer engaged a room, the former taking with him a trunk in which were waists, and skirts, and pieces of jewelry, which they exhibited nightly to the girl and her mother.

By a show of liberality, giving extra money to the man to provide more luxurious meals, he obtained the confidence of the parents, and thus was permitted to take the girl out for a walk. After obtaining the affection of the girl, he left the father's house, and located in a rooming house to which he invited the girl. There, according to the testimony of the girl, he had illicit relations with her, and offered her a chain and a locket, which she however, refused. He then proposed to her that she should leave her home and come with him to another town where they could be married. Before he could carry his project into effect he was arrested and the girl placed in the Detention Home. She refused to give any testimony, until from behind a screen she heard him admit to the detectives that he was a married man with a family and could not marry her. Her testimony on the stand was conclusive, but because she had consented to indulge in illicit relationship with the man, a few of the jurors voted to acquit.

Instead of bringing Bernstein to a second trial, he was given permission to leave the state. Comment is superfluous.

"The Pomeranz Case" was a peculiar one, having characteristics which I believe are most unusual. In this case an uncle seduced his own niece with the object of placing her in a house of prostitution. She came from Europe and located with her father in New Bedford, Mass. He having no family with him at the time consigned her to the care of his brother who lived in Boston.

The brother showing too much attention to the niece, aroused the jealousy and suspicion of his own wife, who objected to the presence of the girl in their home. He sent her to New York, and joined her there, and persuaded her, that because she was foreign they had better go west, to avoid her being arrested on complaint of his wife. They reached Chicago, where according to the evidence taken at Angel Island, he tried to sleep in the same bed with her, to which she objected. He then took tickets for San Francisco and somewhere on the road, after twelve mid-night, he entered her berth and seduced her. Arrived in San Francisco he inquired the location of houses of prostitution, in which he evidently intended to place the girl. Two other men became interested in the girl, and as I had no faith in the honest intentions of any of them, I had the girl placed for her own protection, under the guardianship of the Federal authorities at Angel Island.

After a long and drawn out examination, in which it appeared that the girl was an innocent victim of coercion, intimidation and chicanery, I wrote the following letter to the department of Commerce and Labor in Washington:—

To the Department of Commerce and Labor, Washington, D. C.

Gentlemen:—In re the case of one Annie Pomerantz, now held at Angel Island Station in this State for deportation and whose deposition is now being forwarded to you by the officer in charge of said station, I beg leave to say:

First:—That said Annie Pomerantz is, in my judgment, the victim of a plot concocted by certain relatives with the intention of placing her in a house of prostitution. This statement I think is borne out by copy of letter which I will enclose to you, together with the originals written in Yiddish.

Second:—That said Annie Pomerantz was induced to leave Boston by her uncle, as the result of his conduct toward her, which caused the jealousy of his wife.

Third:—That his plea to her in New York to leave that city and go elsewhere with him was merely another move in the same game, and impressed as a necessity upon the girl on the grounds that he was about to desert his wife for her, and that the wife might have the girl arrested if she stayed in New York.

Considering the fact, that in the country from which she comes, marriages between uncles and nieces are permitted, though not encouraged, it might seem probable that he had persuaded the girl to go with him and that he subsequently would get a divorce from his wife and marry her.

Fourth:—That his action in ruining the girl in a sleeping car, as testified by her, was a further move in the same scheme to make it harder for her to say anything against him.

Fifth:—That the uncle's request to a friend, as told in the girl's testimony, to show him around the district where houses of prostitution were maintained, still further convinces me of his reprehensible conduct, and his worse intentions.

Sixth:—That at the present time I am endeavoring to cause the arrest of the said uncle, Barnat Pomerantz, in the city of Boston, to which place he has returned, and to have him prosecuted under the laws of the State of Massachusetts.

Seventh:—That the girl is a necessary and important, and in fact the only witness upon whose testimony such conviction can be obtained.

Further:—That the girl's father, Israel Pomerantz, resides in New Bedford, Massachusetts, and her mother and the rest of her family are now en route to that place; that she has no relatives in her native city that can provide for or care for her, and I therefore recommend, both in the interest of mercy and justice, and in consideration of the fact that our government is a benign institution intimately interested in upholding the moral standards, that the said Annie Pomerantz be consigned to the care of her parents, under such guarantees as your Honorable Body may deem sufficient, so that she may herself have the opportunity of leading an honest life here where there is a probability of her remaining moral, and also that she may be used as testimony to convict her villainous relative, who presumes to perpetrate his heinous offense, relying upon the fact that the girl was more or less ignorant, and that he was immune so far as his deportation was concerned, having resided thirteen years in this country. With respect, I am,

Yours respectfully,

JACOB NIETO.

The girl was, in accordance with my recommendation, consigned to the care of her father, who came here to receive her. I wrote to Rabbi Fleischer, of Boston, giving him the details of the case, and advising him that my attorneys had communicated with the district attorney of Boston in regard to the case. I have discovered that according to the laws of the State of Massachusetts, any man who took a woman from her home for immoral

purposes, or to commit an immoral act with her, was liable to the charge of felony. I received no reply from Rabbi Fleischer, only the following from the superintendent of the Federated Jewish Charities of Boston.

FEDERATED JEWISH CHARITIES OF BOSTON.

Rabbi Jacob Nieto, San Francisco, Cal.

Dear Sir: Your letter to Rabbi Charles Fleischer has been handed to me for reply. I desire to say that I have spoken with Mr. Joseph Pelletier, Dist. Attorney, who tells me that unless the girl is here to prosecute nothing can be done. As she is held in San Francisco, the best way is to pursue the matter with the authorities at Washington which ought to be done very soon.

Very truly yours,
MAX MITCHELL, Supt.

It is my judgment that the only cure for this evil is to compel the men who travel with their wares to become real wanderers, that they may not find a haven of rest in any city of the United States, that they be hounded as they deserve to be, or hanged, as the last enactment of the legislature of the State of Texas would have them. They are dehumanized, they have become bestial, and unfit to live in a community of human beings.

No legislation, however drastic, can be too severe to punish these malefactors.

CHAPTER XVII.

FROM THE ATLANTIC TO THE PACIFIC.

Years ago there was a musical play called the Burgomeister going the rounds of our theatres. A very interesting story ran through the libretto, and it was quite like the story of Rip Van Winkle. First there was the old Dutch town in all its simple purity. Then the Burgomeister fell asleep and awakened many years afterward to find that instead of a little town, New York had become a great city.

Had he looked about him he would have discovered that not only are there huge sky-scraping buildings and underground railways, but there are new and perplexing problems both civic and social to be solved in this greater New York.

While the Burgomeister slept strange people had come from many lands, bringing with them customs, good and bad. Of the bad, the worst was the traffic in womanhood brought to the door of our nation from France by the Maquereaux and from Russia, Poland and Galacia by the Kaftan. The trite parable of the good apples and the bad apples was applicable here. A man there was who, in order to fill up the barrel, hid one or two bad apples in under good ones. When the barrel was opened again many of the good apples had become bad, either totally or partially. So in New York these foreign traffickers in woman and girls, like the apples, soon spoiled and corrupted many others.

The American spirit of commercialism rife among the new comers to our country as among the older settlers rapidly developed the commercialized procuring of women and girls for immoral purposes. The word spread abroad to those either too low to care how they made money, or too lazy to make it honestly, that "easy coin could be picked up" by the traffic in girls. Men and women of all nationalities and creeds were drawn into

the business until from the little beginning in New York we have a trade in girls radiating to all the cities of America.

Thus today from the Atlantic to the Pacific the abominable traffic in girls can be found.

If there are no girl procurers in New York, as some have said, why was Michael J. O'Conner sentenced by Presiding Justice Wilken in the Court of Special Sessions to serve eleven months in the penitentiary and pay a fine of five hundred dollars, on November 15, 1910? Was it not because he was a trafficker in human flesh? Did he not procure and compel Marie —— to tread the path of shame in order to make a few measley dollars for himself? Was it not a fact that when this same Marie tried to get out of his clutches he kicked and beat her? These are facts which can be answered only in the affirmative.

Another instance was marked by the conviction of Marshall Marks in the latter part of May, 1910. In this case Nicalina ——— a seventeen year old girl, testified that when she accepted the attentions that Marks was paying her, in the belief that he would marry her, he forced her into a disreputable life. Only eighteen months before this happened Nicalina had looked out upon the Statute of Liberty as the ship which brought the girl from sunny Italy landed in the New York harbor. Did she find liberty here? Well, let Marshall Marks who was sentenced to not less than four, nor more than six years in prison, answer.

One of the important confessions made by white slave procurers was that of Harry Levinson of New York City. On May Second, 1910, he was indicted for pandering two girls to agents of the White Slave Grand Jury. The next afternoon Levinson pleaded guilty before Judge O'Sullivan in General Sessions, and was remanded to the Tombs to await sentence. Before he pleaded, his counsel stated in court that the case against the prisoner was so hopeless that he had no recourse but to plead guilty. Then it was that Levinson decided to tell all he knew of the white slave business.

On the fourth day of May he confessed to District Attorney Charles S. Whitman that he carried a new raincoat across his

arm and posed as a peddler of raincoats, and thus he became acquainted with girls, and plied his nefarious trade. Names and addresses were given, and for two hours this self-vaunted slave trader told what he knew of the traffic in girls. He said he originally was a raincoat peddler and found most of his customers among inmates of disreputable houses. Little by little he began to adopt the white slave trade as a side line, and finally devoted himself to that altogether. Then he told how he procured girls and how white slave agents were constantly at work finding girls for houses of ill fame.

Some of the agents Levinson described as men, but most of them were well dressed, handsome women. Matinee and moving picture shows, Levinson asserted, were frequented by these agents. It was their business to engage attractive young girls in conversation, take them out to dinner and paint a dazzling picture of the life of luxury they might lead. No attempt was made to induce women of the street to enter these houses. Most of the women and girls thus selected came from other cities to work here, and thus fell into the snare.

When these women obtained the confidence of the girl victims and housed them in a good hotel for a time, Levinson asserted, men who were agents for the houses would take them in charge, and after a few weeks try to find them places in houses of ill fame in New York or in other cities. Some of the girls never saw the interior of a disreputable house until taken there by the agent who sold the girls to the proprietor. Usually the agents were paid ten per cent of the girl's weekly earnings as commission for delivering the girl, the prisoner stated.

When there came a hurry call for girls the procurers found it possible to find as many as ten or a dozen in half an hour. The negotiations over and the money paid, the girls, Levinson said, would be taken to the houses where they were wanted by agents representing the white slave traders. The agents who placed the girls usually kept in touch with them, and when they were not earning enough would try to place them in other houses. Levinson declared he never had any connection with any of the so-

called white slave centres. He worked more with the transfer of girls from one house to another house. Sometimes the girls knew what their fate was, but more often they did not.

Levinson said he met George A. Miller, the Government agent, in a West Thirtieth Street cafe known as "The Barrel" about three weeks before his arrest. Miller was accompanied by one of the women detectives, whom he introduced to Levinson as "Mrs. Miller." After some preliminaries Miller came to the subject and said "Mrs. Miller" wanted several girls. Levinson agreed to assist and took Miller to a restaurant in Third Avenue, near Fourteenth Street, and afterward to a bakery in Second Avenue, where he pointed out the two girls who afterward were purchased.

Miller made an appointment for the next day in the Hotel Albany, and Levinson brought the two girls. "Mrs. Miller," after complaining of the scarcity of girls in the West, agreed to the purchase of the pair, and the money was paid. Miller had four tickets for Atlantic City, two of which he gave to the girls with instructions to meet him and "Mrs. Miller" in the railroad station in Jersey City the following morning.

Ida one of the girls kept the appointment, but Gussie the other did not appear. Miller and the woman detective took the girl to Atlantic City and to a cottage in North Carolina Avenue, and from there Miller telegraphed Levinson, telling him of the non-appearance of the other girl, and then accusing him of breaking his contract. On receipt of this telegram, Levinson said, he had hunted up the missing girl, who, he found, had missed the train. He took her to Atlantic City himself, delivering her to Miller, and then returned to New York.

On June sixteenth, 1910, when Harry Levinson was brought before Judge O'Sullivan for sentence, he asked leave of court to withdraw his plea of guilty, and to have new counsel appointed to defend him. The Judge asigned the case to two lawyers, and again on June thirtieth Levinson appeared before Judge O'Sullivan and for the second time renewed his application for leave to withdraw his plea of guilty, entered May third.

The Court permitted the defendant to change his plea to an attempt to commit the crime, and sentenced him to State prison for not less than one year, nor more than one year and four months and a fine of five hundred dollars.

"Any sentence that I may give," Judge O'Sullivan said, "is inadequate, even for an attempt to commit the crime."

The indictment in the above case charged a violation of section 2460 of the Penal Law, entitled "Compulsory Prostitution of Women." The attorneys who were assigned by the Court to investigate the case, argued at considerable length with Assistant District Attorney Press as to whether any such crime as that to which Levinson had pleaded guilty had been committed.

The situation turned on the meaning of the word "purpose" in the statute, whether merely the intent of the defendant should be considered, or the purpose of the other party to the transaction, who, it was admitted, had never intended to place the girls in a house of prostitution.

For the two girls whom Levinson introduced to George W. Miller and Frankie Fuller, the investigators of the District Attorney, Levinson was to have received one hundred and twenty dollars in consideration of his services, and actually received ten dollars.

Going westward from the Atlantic toward the Pacific the first stop is in Pittsburg, Pennsylvania, on the twenty-first day of November, 1910, where Jesse Bluestone and Samuel Mosenson were on trial before Judge James R. Macfarlane for making a white slave of Ethel, eighteen years old. Bluestone was a former member of the Legislature. Sadie Golden, once proprietress of a Second Avenue resort, was indicted with them, but she eluded the police, and was reported to have fled to Europe.

The girl testified that Mosenson asked her to marry him, and Bluestone whom the girl had known seven months encouraged her to do so. It was finally agreed that Mosenson was to take her to Cleveland to marry her, but when she arrived at the depot by appointment to elope she was met by Sadie Golden who told her she would take her to Cleveland and that they would meet Mosen-

son there. They went to Cleveland and were there four or five days when the Golden woman told her she had heard from Mosenson, and that he unexpectedly had to go to Chicago and wanted them to come on there for the marriage. Then on they went to Chicago where the girl was sold into a house of shame in the red light district on Dearborn Street. While there the Golden woman took all her money from the girl, and sent forty dollars to Mosenson. Finally the girl made her way back to Pittsburg when the case was reported to the authorities.

The girl wept pitifully several times during the recital of her story as she testified on the witness stand. A particularly distressing part of her story was that in which she told of being threatened with a revolver if she tried to get away. She cried out: "Oh, it is my soul that talks; my soul talks. I have so much to tell. My soul is pouring it out."

She first met Mosenson at a Luna Park dance. She testified that when dancing with Mosenson, he squeezed her hand and told her he loved her. She warned him if he did it again she would quit dancing with him.

When Mosenson protested his love for Ethel and asked to marry her, she testified that she asked him to see her parents about it, and that a date was set for him to call. However she said he did not visit her home. She said Mosenson promised her a watch and a ring, but never gave them to her.

"Mr. Bluestone came and told me," she said, "to do what Sam wanted me to do. He said I would be rich for he said Sam was rich."

Bluestone in his own defense, testified, that he had come to this country about nineteen years before from Russia. Mosenson testified that he was twenty-five years of age and had been in America eight years.

On November 24th the jury returned a verdict of guilty. In the court room heavy with pitiful history, Ethel was perhaps the most pitiful figure it had sheltered. Nearly all the time she was on the verge of a complete break down.

The following is an editorial from the Pittsburg Dispatch of Saturday, November 26th, 1910.

"The conviction of Bluestone and Mosenson, charged with conspiracy to violate the act against so-called 'white slavery' will confirm in the public mind the impression already produced by the reports of the testimony. The defendants still protest their innocence of the charge. But with the verdict of the jury expressing an opinion not likely to be prejudiced against the defendants, it is fair to accept its authority.

"On that hypothesis the prospect of an effective example for the offense will be grateful to the public sense of morality. The offense is among the most degraded in the criminal code. Women who make merchandise of themselves can be regarded partly with a sentiment of pity. But men who make merchandise of women constitute a libel on the name of man. They represent the utter degradation which in the twentieth century elbows civilization and Christianity sometimes into the background.

"It is noticeable that one of the defendants is an ex-member of the Legislature. The fact that a man of such character could be elected to help make laws for Pennsylvania is a revelation of the influences which sway our politics and is perhaps explanatory of some of the phenomena of our legislation."

About the same time further west in the City of St. Louis, Missouri, Louis and Philip Watchman were arrested. They had been released from the County Jail at Belleville, Illinois, on November 15, 1910, and were immediately rearrested by the Federal authorities for the purpose of deportation from the United States. They had just completed a jail sentence of six months, following their conviction for carrying on white slave traffic in East St. Louis. It was on this charge that S. L. Whitefield of the United States Immigration office in St. Louis filed his information.

The Watchman brothers lived in Chicago and were convicted of attempting to lure girls to Chicago from East St. Louis. They said they were born in Russia, but later lived in England.

According to evidence brought out at their trial last April, they opened up an office in East St. Louis, posing as employes of an employment agency. They hung around in the saloons of the tenement district. Witnesses testified that they were offered one dollar to secure girls of ordinary appearance, and two dollars if the girls were pretty. They had not fully laid their plans when arrested.

They had only found one girl who was willing to take a trip to Chicago on a free ticket, under a promise of "honest employment." The girl had not left East St. Louis when the Watchman brothers were arrested. She testified that she was to meet a woman at Englewood station, near Chicago, who would take her to a place where she would be employed.

The Watchman brothers, in addition to the six months jail sentence, were fined five hundred dollars. The law of Illinois demands that when a man pleads to being a pauper he can not be held on a fine. The prisoners, when their jail sentence expired, filed affidavits that they were paupers. They were released, but arrested before they left the jail.

A little further to the west is Des Moines, Iowa. The writer has visited that city several times when he lectured there upon the subject of white slavery, and therefore he feels that he has had a small part in moulding the public opinion against a return to power of the red-light overlords who have fattened on the souls of innocent girls.

Des Moines is one of the very few cities in the United States which has entirely wiped out the red-light district. The man who did it was J. L. Hamery, and he will now tell how he accomplished the task:

SUPPRESSION OF VICE IN DES MOINES, IOWA.

By J. L. Hamery, Superintendent Department of Public Safety.

Note—In publishing the following article of Mr. Hamery the following extracts from a letter received from Hon. A. J. Mathis, Mayor of Des Moines, will be interesting. Other most reliable testimony from Des Moines agrees with this voluntary statement on the part of Mayor Mathis.

"There is no question but what the so-called 'red light' has been driven out of the city. There is no such district here. This plan of minimizing the social evil seems to be bringing much better results than segregation. The credit is due the Department of Public Safety and its superintendent, Mr. John L. Hamery, who took the advanced ground that the red light district was unnecessary.

"I am surprised and gratified at the results obtained. Until lately I had not believed the experiment would prove a success.

"Several years ago the Des Moines resort district was broken up and immediately there was good evidence that places of the same character were being boldly operated in respectable resident districts. The segregation plan was resumed. The second experiment has brought different results, and with respect to the social evil, Des Moines is to-day immeasurably cleaner than it has ever been before."

With the abolishment of houses of prostitution, commonly known in this as well as many other cities as the red light district, on September 15, 1908, the city of Des Moines not only solved the great social question of moral leprosy and degeneracy but laid bare the very roots of crime and its elements.

Segregation is no longer an issue of moment. Baudy houses, brothels and houses of ill repute resorted to by moral degenerates and the criminal classes, with their immoral music, unfortunate girls and scenes of ribaldry and debauchery, are gone!

Cheap lawyers, bondsmen and money sharks, all of whom hung like blood-suckers on the segregated districts, forcing the girls to pay tribute from the price of their shame and in their greed playing the part of procurers, placing almost daily on the altar of avarice new victims that the total of their usury may not be diminished, have been forced to relinquish their prey.

Crime, which at one time was of such violent nature and committed with such alarming regularity that within the past decade many parents in the rural districts have feared to send their children to Des Moines colleges and institutions, has been reduced to a minimum. The decrease has been so marked within the past thirteen months that the city passed through the recent state fair and the U. S. military tournament with an average daily attendance of 30,000 people, extending over a period of two weeks without a single case of professional hold-up, burglary, robbery or other crime more serious than intoxication being reported to the police—a record which I do not believe can be duplicated by any city of similar size in America.

Preceding the present administration the records show that the police department was called upon almost daily to investi-

gate a large number of robberies of greater or less degree of seriousness. Those same records will now show that we oftentimes pass through a period of two weeks without a single case of even petty larceny being reported to the department.

Granting that the efficiency of the police department has been increased (immeasurably) since the abolishment of the districts and the elimination of the contaminating influence of association with characters of a lewd and disorderly nature, yet even this cannot wholly account for the transformation of a city formerly notorious for violent crime into one of the most law-abiding of communities.

Police records will show that even under the most stringent regulations and the highest efficiency which can be obtained in police work, crime can only be partially suppressed under a system which permits criminals to utilize houses of prostitution and segregated districts as a "fence" in which to dispose of stolen property and as a place of refuge in which to secrete themselves from the police.

It has been my experience that notwithstanding the utmost caution, crime will continue to exist wherever and whenever criminals are allowed to run at large, aided and abetted by the city government in providing a protected district, where they may dispose of their loot and furnishing means by which they may escape detection.

The system of segregation is as indefensible as it is pernicious. Even under the most perfect conditions, in which the police have absolute control of the hot-beds of crime and shame, where revelry and ribaldry are confined to the licensed houses and boisterous conduct is suppressed on the streets, the term protection is a misnomer when applied to the great mass of the citizenship and the residence districts.

Ordinary citizens, who only ask to be allowed to pursue their lawful avocations in a peaceful and decent manner, are at a decided disadvantage with the denizens of red light districts in the matter of police protection. Inmates of (iniquitous) brothels and baudy houses for the mere pittance paid in the form of

fines to the city government are amply protected in their life of debauchery and crime. This protection, however, does not prevent the citizen from being preyed upon by the criminals that infest these places.

Considerations of public morals by the advocates of segregation always start (or have until quite recently) with the assumption first, that the physical expression of the amorous nature of the young man is essential and necessary to his health and well-being; second, that if it were not for public prostitutes decent women would not be safe. The first proposition was ably demolished in a paper on "Chastity" read before this very society. The second proposition has been proved to be utterly without foundation by the experiment in Des Moines.

The protection of prostitution was for years urged by politicians, who to serve their own ends managed to keep the worst features of the nefarious traffic under cover, while they industriously preached the doctrine of segregation in season and out of season, on the grounds that if it were not for such places it would not be safe for decent women to venture on the streets alone; also that it was impossible to suppress the traffic and that the city needed the revenue. Sanctimonious hypocrites preached this doctrine with such effect that the really respectable element began to believe it the only method for the control of the evil.

The assumption of necessity carries with it the idea of segregation and police control. Segregation evolves the idea of medical inspection and the theory that it should be made perfectly safe for debauches to violate the law in this respect. Police experience proves that segregation does not segregate, but rather serves as a nucleus from which the rottenness radiates in every direction, penetrating and establishing itself in every portion of the city.

The medical concensus of opinion is that inspection of prostitutes—even when carried to the extreme of microscopic examination—fails to guarantee immunity from infection. In many of the larger cities this method has been adopted in the segre-

gated districts, even to the quarantining of the houses in which infection was discovered, only to be discarded later as impracticable and insufficient.

Des Moines, in line with other cities of the United States, had adopted and followed for many years the segregation policy of handling and controlling public prostitution. That is, in the main the segregation idea was followed in the general outline, but as a matter of fact there never was complete segregation. It fell far short in every detail of the purpose for which it was established, and investigation leads me to believe that this is equally true of other cities that claim this fallacious idea for their policy.

The records of the police department of the time when segregation was supposed to be in its perfection prove that the business blocks as well as the residence districts were honeycombed with prostitutes and with houses of ill-fame. This may seem a startling statement, but the police records for the year 1897, a period when both gambling and prostitution were licensed by a system of monthly fines, proves this beyond question by giving the addresses from which the fines were paid.

The segregated district was supposed to be "Whitechaple," a notorious rendezvous below the tracks on West Third and Fourth streets. The records in our possession, however, prove that a number of these brothels were in active operation under the protection of the police, not only in the business section of East Des Moines, but on the very edge of one of the most respectable residence districts.

The fining system in vogue always caused more or less scandal. Pettifogers, bondsmen and money sharks did an immense business, aided and abetted by the police. Back rents that would have startled an Irish landlord were collected daily from the unfortunate without influence, and no receipts given. If a house was noticed some evening to have an unusually large crowd of lavish roisters, the shark would repeat his call for rent and swear he had not been there before. If the madam refused to be held up the police were notified and the house was

"pulled" while filled with company. Another member of the combine would be at police station to sign the bonds for the inmates and collect from five to ten dollars each as interest on the "risk" which did not exist. Through these methods the bond sharks and their allies stood to win at every stage of the game.

In the early days of acknowledged segregation a sergeant of police had charge of the fining of prostitutes. He went out to the houses, collected the fines and returned to the station. Here the farce was gone through of making out the warrants, fining the names submitted and crediting the money to the city treasury. No check was kept to determine whether the report of the sergeant was correct, the matter being left entirely in his own hands and those of his superiors. Rumors were current that certain houses with political influences did not pay fines, or very spasmodically, and that others paid money which had never reached the city treasury.

After much scandal the system was changed. A sergeant still had charge, but he was now instructed to keep in touch with all the houses and notify the madams to appear personally before the judge in police court, once each month, and pay a fine for themselves and the girls in their employ.

This system, while much better, was still open to abuse. The sergeant, under the direction of those higher up, was still in a position to hand out great favors. It was now alleged that favored ones were allowed to operate where they pleased and to pay fines at intervals. Great discrepancies were shown in the amount of fines assessed, some of the madams paying $25 a month for themselves and $10 for each of the unfortunates in their charge, while others were let off with the payment of $15 for themselves and five dollars each for the girls.

At Christmas time, as a tribute to the season of good will, through the machinations of those in charge, the girls were absolved entirely from paying fines. At this time, however, rumor became busy with the magnificent presents received by the heads of the police department. It is a matter of record

that complaints were made of houses operating in the vicinity of a public school, and two within the very shadow of the city library; but the complaints were of no avail, for these places were still in operation when I took charge of the department.

The degrading influence on a police force through intimate association with prostitutes—even of a supposedly business character—cannot be other than a demoralizing factor of fearful possibilities. "Fine day" at police station, when the fining system was in vogue, was almost a fete day. All other business would be suspended. The heads of the department who were interested in the collection of fines would dye their hair, curl their moustaches, put on their diamonds and prepare to receive their guests. Presently a hack would draw up in front of the station, a gorgeous creature resplendant in silks and bedecked with jewels and paint would step forth, to be greeted by the chief of police or his designated aide with the cheery words, "Hello, Jeanette, how are you? Come right in." She would be escorted first to the private office of the chief for a little social chat, after which she would be taken before the judge, pay over the amount stipulated and take her departure amid the pleasant smiles and witticisms of the assembled police.

This process would be kept up all day and occasionally some poor, feeble, bedraggled creature would slip into the room in an apologetic manner, alone and unnoticed. The conversation would now be after this fashion: "Chief, I have been very sick; could you allow me a little more time?" And the answer would invariably be thundered out, "Naw, it would be a good thing if you were run out of the city. We've heard complaints of people being robbed in your joint; you'll have to be careful or I'll have you thrown in as a vag and you know what that means." She replies, "I have four dollars here, chief; will you take that as a deposit and allow me to bring the rest in a few days if possible?" She is gruffly ordered to wait until the chief confers with his assistants, at which secret conference it develops that she is deeply indebted to the bond and loan sharks, who would not stand for her being "run out" now. So she is allowed to de-

posit her four dollars with the warning that she had better hurry up with the balance or be "thrown in." The poor diseased wretch, faded and hollow cheeked, once the queen of the red light district, who has appeared in the same spot under circumstances as favorable as those of her today more fortunate sisters in the illicit traffic, drags herself wearily back to her den to sell and disseminate her fearful malady, that a bond shark may be satisfied and the city derive revenue, until such time as the call is turned into the station that another victim of the red light has ended her life and "one more unfortunate has gone to her death."

The conditions that accompany public houses of prostitution are ofttimes appalling. Des Moines is a church and college town and thousands of young people from the best families of the state come to the capital city to finish their education. It was a matter of common knowledge to the police that slumming parties composed of students often visited the red light districts to take in the sights. Children on their way to and from school knew the character of these places and would often be caught loitering even within their doors.

At state fair times and during other attractions that brought enormous crowds to the city saturnalias were held that would have shamed Sodom and Gomorrah. It was estimated that one of such crowds contained over 500 men, and police were sent for to maintain order. Parties of secretly inclined debauchers from all parts of the state would infest the city at such times, and give their passions full rein, returning to their home town to sanctimoniously groan over the wickedness of the capital city.

All this is changed and during the last two months Des Moines has entertained many thousands of visitors, yet not a single case of professional hold-up, pocket-picking, burglary or robbery was reported to the police. Congratulations were showered on the department by distinguished visitors, army officials, the commercial organizations and the press for the perfect law and order maintained. It is admitted that in point of numbers

our police force numbering about eighty persons all told (including office help, matrons, jailer, wagonmen, drivers, etc.), is totally inadequate to properly patrol a city of fifty-four square miles.

It is pleasing to say now, over a year after the order of suppression was issued, that a great majority of those who opposed the new move are either enthusiastic converts to the policy of eliminating public houses of prostitution or at least are silent. The present heads of the police force and a majority of the council, and especially the mayor (who was police judge under the old system) are all delighted to admit that the results in every respect have far exceeded their anticipations.

The fight is not over in Des Moines. Enormous profits, amounting to many thousands of dollars a month, cannot be summarily cut off without leaving many aching voids. Evidence is not wanting that the cheap lawyers, bondsmen, loan sharks, rack-renters, sports, low restaurant keepers, jewelry peddlers, boot-leggers and other interests that fattened on prostitution will not give up the fight without a struggle.

But the effect on the rising generation of public places of prostitution should also have some consideration when dealing with this question. It is possible sometimes, for those of us who are called early, to leave our children well provided for materially. But it is almost impossible under the best of conditions to be certain of the moral outlook. It therefore behooves all good citizens to try and leave their children a better moral heritage and cleaner condition (at least publicly) than we inherited.

Another city which has abolished its vice districts is one on the Pacific coast, Los Angeles. Even before Des Moines cleaned out its red light areas, Los Angeles was enjoying the peace and quiet which follows the elimination of open and commercialized vice.

The writer has visited Los Angeles several times, both before and after houses of shame were swept out. Before the hurricane was set in motion by Reverend Sidney C. Kendall, one

of the pioneer fighters against white slavery in America, open debauchery and vice were flaunted before the citizens and the many visitors in Los Angeles. Today there is no question that it is one of the cleanest cities morally in the United States.

In the fall of 1910, the writer made a special study of conditions there. Of course, the old cribs were gone, but also the open houses of prostitution were gone. Some dance halls visited could be improved morally. However, viewing the situation from all sides it must be acknowledged that when Reverend Sidney C. Kendall and Reverend Wiley J. Phillips joined hands "under the midnight sky and vowed to God and to each other to fight against that white slave market until it was annihilated," they kept faith with God and themselves and made a clean job of it.

Turning to the north on the Pacific coast it is found that San Francisco has a larger and more difficult problem to solve.

In a letter dated April 1, 1911, written by Mr. P. H. McCarthy, Mayor of San Francisco, he says in part:

"San Francisco, one of the greatest seaport cities in the world, is today the best regulated and cleanest metropolis of its size in the United States. Since becoming Mayor I have been able to suppress one tenderloin district which my administration inherited, and to establish a plan of segregation and hygienic and medical supervision of the so-called social evil which has met with the approval and support of the most respected and esteemed elements in this and other adjacent communities. Our percentage of crime is extraordinarily low, and, incidentally, our rate of mortality, showing health conditions here, is next to the lowest of any center in the United States.

"Young women and young men are now and ever will be perfectly safe and secure in the City of San Francisco."

However optimistic Mayor McCarthy may be as to San Francisco, the cold fact remains that San Francisco, as well as New York and Chicago, have been regarded as white slave trading centers, and while all these cities are making noble efforts to better conditions, there is much yet to be done.

To substantiate this belief the following article from a San Francisco paper is quoted:

"The San Francisco Call, Tuesday, November 1, 1910.

"That San Francisco is the center of operations of a white slave system trafficking in country and coast towns was asserted by Judge Dunne yesterday in sentencing William Balmain and George Pearce, convicted abductors of young girls, to three years' imprisonment each.

"Judge Dunne said that he was disappointed that the trials had not revealed the actual members of the system—the men behind Balmain and Pearce—and said that those culprits should be caught and convicted.

"'I have no allusions about the position of these young men,' said Judge Dunne. 'They are not the ones chiefly to blame. They are the tools of a system. I had hoped that the men of whom these defendants are the mere tools would have been brought into this court. It is sad to contemplate that San Francisco is the center of the operations of procurers who send young girls to country and coast towns—a system of which Balmain and Pearce are the tools. If the officials of the Juvenile Court had been more efficient there would be no necessity to punish these young men. If the excuse of the probation officials is that they did not realize the gravity of the situation when they permitted the defendants' attorney to examine the two girls, then that excuse shows their incompetency.'

"The motion for probation was denied, and the defendants were sentenced to serve three years in San Quentin. Balmain and Pearce became acquainted with Henrietta ——— and Nellie ——— at a nickel dance hall, and under promise of marriage gained their confidence and shipped them to Point Arena where they were placed in a disorderly house."

Then in a San Francisco paper of December Seventh, 1910, the following startling article confronts the reader.

"Unbelievable in its savage horror and heartrending cruelty, but so stamped with the impress of truth that its hearers accepted it at face value, was the tale that was wrung yesterday from the lips of seven Chinese women captured after they had been lowered from the lofty sides of an ocean liner into small boats and rowed away in the darkness.

"For at least six of the women the story they told at Angel Island to Assistant Immigration Commissioner H. Edsell will mean a speedy return to the homes in the far east from which they were lured by an agent of the ring.

"For the ring the story may spell a full exposure, as from the women was secured information the nature of which will be kept secret, but upon which the United States government is already taking action both here and in Hongkong. That its operations had been extensive has long been suspected, but of the brutality of the ring's methods there was no suspicion until the wretched victims of its avarice bleated forth the tale of the cruel wrong that had been done them.

"Among the 15 contraband Chinese captured by customs inspectors seven are women, and they are all young girls. The youngest is 14, the oldest 20. One of them is frankly a slave girl, and on that ground was deported from here about a year ago. The others, the immigration officials say they have good reason to believe, are girls from respectable homes, where six almond eyed mothers are even now grieving over their disappearanc.

"All but one of the se were kidnapped in Hongkong more than a month ago. They were taken by nig aboard the ship. One of them was unconscious at the time from the narcotic at had been administered by the agent of the ring. They were shut all tog er in the liner's hold in a locker about 14 feet square. In this room there wa no light, natural or artificial, little ventilation and no conveniences. They ne left this prison for an instant from the night they were shut in at Hongkong til they reached San Francisco, when they were given male attire, and, afte they had donned it, were taken out on deck and lowered with ropes over the ip's side. They were in that dungeon just one month. They were fed sparin on cold tea and dried fruit, but they lived through it, and as each one land here alive was worth $3,000 to the ring, it looked like a fine piece of business

"The seven wom were separated as soon as they arrived at Angel Island, and their story was ard one by one. Although told separately, they all agreed in every important tail.

"They were all ctims of the same man. They met him in Hongkong, and the immigration offials are in possession of his name. They were enticed on board under differe pretexts. One of them, a girl of 14, lived in the country outside Hongkong. S was in the city spending the day, and was accosted by the agent of the ring, ho made himself very pleasant to the little country girl. He told her of a grea pageant that was going to be held on board the big steamer, and said that if s wished to see something very wonderful he could manage to get her on board. She did wish, and the agent did the rest. Her folks are still wondering why s hasn't come home.

"Four of the gls were induced to take the trip on the strength of a promise made to each on by the agent of a wealthy husband waiting in San Francisco to lay his fortun at her feet. One of them turned a deaf ear to the agent's fairy tales. The agen however, is a versatile kidnaper, and one day before the ship left Hongkong the little lady drank something that had been drugged, and while under the influence of the narcotic was carried aboard and locked in the improvised dungeon.

"One by one they told their stories through an interpreter to Assistant Commissioner Edsell. They told him of their sufferings in the foul cell, where the heavy air became more poisonous every day. Once or twice a day, at irregular intervals, the door was opened and their food passed in. This food consisted chiefly of dried fruit, and cold tea was supplied with which to slake their thirst. They saw nobody, they heard nothing, and the first time for a month that they filled their lungs with clean, pure air was when they were taken from the ship.

"They left the liner through one of the side ports at the after end. This port is high above the water. Each woman was placed in the bight of a rope and lowered into a boat that was tossing alongside. The exodus was made swiftly, and there seemed to be plenty of help available. The boats were rowed away from the steamer, and then came the shooting and capture, which for the women, meant liberty."

California has passed a pandering law as was told in Chap-

ter sixteen by Reverend Jacob Nieto, and with the aid of this law great things may be expected of the stuy people who make up San Francisco's population.

Still further to the north on the Pacific is Seattle, Washington. In this city there was a revolution raged against vice and the traffic in girls in the summer and fall of 1910. There was a great uprising of the people against some of the politicians who were said to connive with the vice interests in protecting the traffic in girls. The indignation reached such a point that prominent city authorities were removed from office, and in February, 1911, a new set of office holders were installed upon the pledge to clean up the city.

Such conditions as were outlined in the following case caused the revolt and the dawn of a purer, cleaner and better city.

Max Thuna was on February 16, 1910, convicted of living on the earnings of a woman, Lottie ———, largely upon the complete testimony of the local immigration officials who captured correspondence written by Thuna detailing that he was making one hundred and fifty dollars per week from the woman, and that she was the most profitable woman he ever owned. Enough was gleaned from the letters, written in Yiddish and translated into English, to indicate that Thuna and others with whom he corresponded were engaged in an extensive and lucrative white slave business.

CHAPTER XVIII.

SOME ECONOMIC CAUSES FOR WHITE SLAVERY.

The Disreputable Dance Hall—Some Unknown Statistics—A Great Evil—The Remedy—Other Causes—Prominent Women in the Fight.

Perhaps in the cities more girls are lured to the white slaver's dens from the dance halls than in any other way. Here too often panders, either men or women, are mingling in the throng and with the assistance of drinks which are freely sold in many of these places they easily lure victims to houses of ill fame.

Hundreds of girls have testified in court that they went to dance halls for pure amusement, after a hard day's work, and were induced to drink, and later procured for immoral houses. In some cases it has been proved that the dance hall managers were in league with the white slave traders and pointed out girls marked for sale, and assisted in causing girls to become easy prey for the procurers. In one case tried in Chicago it was discovered that the dance hall manager was part owner of the house of ill-fame to which a young girl was taken from his dance hall after she had become intoxicated. The girl claimed she had never drank before, and that after the second drink she became unconscious.

It, therefore, is very important that this phase of the causes for white slavery should be investigated and made known.

The following article published in "The Survey" a journal of constructive philanthropy by one of Chicago's foremost women deals with this subject in no uncertain way. We are indebted to "The Survey" and Mrs. Bowen for this article.

DANCE HALLS.

By Louise de Koven Bowen (Mrs. Joseph Tilton Bowen).

Young girls all over the world require and want recreation.

It is necessary for them when they are of school age, but doubly necessary after they have left behind the relaxation of music, constructive drill and physical exercise which the school provides. The industrial life in which the majority of our young girls are engaged offers but little variety. The monotony of factory work is not only wearisome to the body but to the mind. Pasting labels, dipping candy, wrapping soap, making eyelets in shoes, is deadly monotonous and starves the imagination. Then comes the inevitable revolt, and consequent trouble.

In olden times when our people lived in villages, boating and fishing, outdoor games and rambles in the summer time, skating and coasting in winter, the church sociable, or the simple village entertainment, furnished the necessary recreation for young people. Today we are confronted with the problem of the city. Thirty-nine per cent of our population is urban. The older governments of Europe have recognized this fact and have made great efforts to have their cities conform to the demands of their rapidly increasing population, but in America our municipal organizations are in their infancy; we are just beginning to grapple with our recreation problem, and to realize that providing for pleasure has become a commercial undertaking and that the bright lights and open doors of our cheap pleasure resorts urge a constant invitation upon the boys and girls whose dreary home environment drives them out onto the streets for recreation, while over against this array of lurid and dangerous pleasures, wholesome and well-regulated amusements are negligible quantities.

In all of our large cities the two agencies run for commercial reasons which draw the largest number of young people, are the theater and the dance hall. It is estimated that about forty thousand children attend the moving picture shows in Chicago, but the dance hall is even more popular, and attracts about eighty-six thousand young people every evening. Young girls go to these halls because they crave the excitement of the dance. It is an outlet for their emotions, it affords a forgetfulness of their fatigue, and it is the safety valve for their surplus energy.

The Juvenile Protective Association has received so many complaints regarding dance halls, from mothers whose children were attending these halls or from neighbors who knew about the conditions existing there, that it determined to make an investigation. All winter it had from four to six officers at work on this investigation. Four of these officers consist of two married women and their husbands. They have gone to these halls together, mingled with the men and girls, sat in the saloons, danced in the halls, talked with managers, employes and patrons, and openly flirted with each other. Their observations have been carefully noted on cards prepared for the purpose, designating:—whether the hall opens from saloon, rooming-house, hotel or beer garden; condition of fire protection, cleanliness, ventilation and lighting; the location of the bar in relation to dancing floor; whether minors are present unaccompanied by parents or guardians; the age of boys and girls; whether liquor is sold, and where; whether there are special bar permits; whether liquor is sold to minors; the conduct of the employes and of the dancers; whether there are dance hall habitues or "rounders" present; by whom the dance is given; the reputation of the hall; whether there are police present,—the numbers of their stars and what services they have rendered; and the admission fee for men and women. These cards have been filed daily at the office of the Association.

We have three hundred and six licensed dance halls in Chicago, and about one hundred unlicensed. Those that are licensed are under police supervision, and our State law requires that no minor unaccompanied by a parent be permitted in these halls if liquor is sold in them, or in any building connected with them.

Most of the halls are rented by pleasure clubs, organized for fraternal, educational or charitable purposes. These Clubs get special bar permits for the sale of liquor, and our city ordinances provide that such permits may be given to organizations who furnish satisfactory references as to the respectability of the gathering for which the permit is sought, and that it shall not be issued "where disreputable people gather and young boys and

girls are lured to vice and crime." Also, that "a police officer shall be present at such gatherings, whose duty it shall be to see that none of the city ordinances for the maintenance of good order and decency are violated."

Our officers have visited three hundred and twenty-eight halls and have attended two hundred and seventy-eight dances. At one hundred and fifty-eight dances there were police present, but out of the two hundred and two policemen found on duty, only seventeen were attempting in any way to enforce the law except to interfere when a fight was in progress. Each of the three hundred and twenty-eight dance halls have been visited from one to seven times.

If one of our newly arrived immigrant mothers wanted recreation and amusement for her children, might she not consider that our licensed dance halls—allowed to be open under city regulations and protected by the presence of city police—would be a safe place for her children? The results of this investigation indicate that the majority of the dance halls of Chicago do not offer safe or wholesome recreation for young people. Many of them are a disgrace to our city, and too often feeders for the underworld. In the majority of these halls the state laws and the city ordinances are broken in respect to the admission of minors unaccompanied by their parents, and in one hundred and forty-six of these places our investigators found that liquor is sold openly to them. In such halls the laws of common decency are violated, and they are resorted to by evil minded men and women seeking victims. The proprietors of these places either connive at or participate in this use of their halls, and no effort whatever is made to protect the young people.

It is not difficult to know when one is in the neighborhood of a dance hall, as the doorways, alleys and dark passageways in the vicinity are filled with young men and girls, in couples, and outside the halls there are always girls waiting to ask them who are leaving for their return checks. Dances are advertised by posters on telegraph poles or in saloon windows, and by "pluggers"

—bright colored cards, with the dance announcement on one side and a popular song on the other,—which are distributed in the halls and carefully preserved by the boys and girls. In one district the "pluggers" announcing the Sunday dances are given to people leaving the churches.

The dances may be divided into two classes: those given by the management or proprietors of the halls, and those given by clubs and societies. At the former the dangers are more subtle. The halls are cleaner, and better order is preserved; drinks are higher priced, but more intoxicating; the patrons are better dressed, and there is an assumption of decency; but these halls serve as a rendezvous for immoral men and women, and crowds of young men attend with the sole idea of meeting girls for immoral purposes. While many of the Club dances are well conducted, the majority of them are more openly dangerous and nearly all are marked by extreme disorder and open indecency. The men outnumber the women at all dances.

Out of the eighty-six thousand people found by our investigators in two hundred and seventy-eight dances, in the majority of the halls the boys were between the ages of sixteen and eighteen, and the girls between fourteen and sixteen—the very age at which pleasure is most eagerly demanded as one of the prerogatives of youth.

One condition is general. Most of the dance halls exist for the sale of liquor, not for the purpose of dancing, which is of only secondary importance. One hundred and ninety halls had a saloon opening into them, and liquor was sold in two hundred and forty out of the three hundred and twenty-eight halls. In the others—except in rare instances—return checks were given to facilitate the use of the neighboring saloons. At the halls where liquor was sold practically all of the boys showed signs of intoxication by one o'clock, possibly because it is almost impossible to get a drink of water in these halls.

The waiters and employes in the majority of the dance halls are only too ready to give information regarding the proximity of disreputable lodging houses, which in seventy-seven cases are

in the immediate neighborhood of the halls, and in many cases the use of the dance hall premises themselves for immoral purposes is connived at by the management. In these halls new comers are treated with great attention; old men are polite to young girls. Their first effort is to get the girl intoxicated. In one case our investigator saw a young girl held while four boys poured whiskey from a flask down her throat, she protesting half laughingly all the time that she had never had anything to drink before. A half hour later, her resistance gone, she was sitting on a boy's lap. Older women—often prostitutes—treat young country boys in the same manner. In one hall, a young boy, evidently new to the city, was seen looking for a partner. He was taken in hand by a prostitute who, after drinking with him all the evening, persuaded him to give up his job the following day and go with her to St. Louis to act as cadet for a disorderly house.

In one hundred and eighty-seven of the halls immoral dancing and open embracing was indulged in. At one hall it was found that a cash prize of one hundred dollars had been offered to the girl who at the end of the month had the largest number of drinks placed to her credit.

The greatest dangers are to be found in connection with masquerade and fancy dress balls, where the costumes often permit the most indecent dressing and where prizes are awarded for the best costumes. These prizes consist of cheap jewelry, perfume, cigars, and liquor, donated by the neighboring tradesmen. A barrel of beer is usually awarded to the best group of men, and a dozen bottles of wine to the best group of girls. A quart of whiskey is the usual prize for the best single character.

The dances are short—four to five minutes; the intermissions are long—fifteen to twenty minutes; thus giving ample opportunity for drinking. In the halls where liquor is not sold the intermissions are short and the dances long. Is not this an argument for divorcing the sale of liquor from the dance hall?

In these same halls obscene language is permitted, and even the girls among the habitues carry on indecent conversation, us-

ing much profanity, while the less sophisticated girls stand around listening, scandalized but fascinated. There is an almost universal custom among the girls of keeping their powder puff in the top of their stockings, from which it is ostentatiously taken and used whenever a girl wishes to attract the attention of a young man.

Many of the halls are poorly lighted—one hundred and seventy-two belong to this class. There is very little protection in case of fire—ninety-seven halls are deficient in this respect, and the over-crowding renders unsafe even those which meet the requirements of the Building Department.

In one hundred and thirty-nine halls the toilet rooms for men are reached only by going through the bar, and there is an unwritten code that the man who avails himself of this privilege must spend money for a drink. In two hundred and thirty-three halls the floors were covered with expectoration and littered with cards and handbills.

There is but little ventilation—one hundred and seventy halls being deficient in this way. In some cases the windows were boarded up, apparently on the theory that the hotter it was the more thirst would be superinduced and the more liquor would be sold. Even in the halls where the windows were open, the odor of the overheated people mingled with the tobacco smoke and the fumes from the spilled liquor on floor, tables and chairs, made the air unbearable. The dust arising from the floor, caused by the moving feet and swirling skirts of the dancers, is so thick that it is almost impossible to breathe. Girls frequently faint, and are carried out or laid upon the floor, their clothing torn open, and cold water thrown upon their chests. Our investigators found that girls were sometimes subjected to the most indecent liberties without interference either from the police or patrons in the hall. In one case where the girl screamed, the man choked her, and although her screams rang through the hall, those surrounding the couple only laughed and made no attempt at interference.

The case of a decent young girl who recently went to the Dear-

born Hall is typical. At the end of the evening, finding herself worn out from dancing and her head heavy from the liquor to which she was unaccustomed, she said to her partner, "Let us go somewhere and rest." Fortunately the young man was a decent fellow, and took her home to her mother, who, frightened by the danger which the girl had so miraculously escaped, came next day to the Juvenile Protective Association to complain of the hall, which she had assumed to be respectable. Does not this investigation make clear that the city is plainly not doing its duty? A hall should not be licensed until evidence is produced that it is to be used for legitimate purposes, and the license should be revoked as soon as it is proved that the state laws or city ordinances have been violated. In one case where the hall was particularly bad, the Protective Association sent the report to the Chief of Police, who asked the Mayor to revoke the license. This the Mayor did not do.

Our city ordinances require that no organization or individual shall be granted a special bar permit more than six times during the year, and yet the Juvenile Protective Association has evidence showing that associations frequently secure from twelve to twenty-two bar permits in one year.

I want to make it quite clear that, of course, there are halls where decent dances are conducted by the management and that there are many clubs and societies who rent halls and give perfectly respectable dances, but I again assert that in halls where liquor is sold that at any moment the conditions may become as bad as those which our investigators found in the worst halls which have been described.

I have always advocated a Department of Recreation, just as we have a Department of Health, whose duty it should be to supervise and to regulate existing places of amusement.

Kansas City recently has established a department of Public Welfare, and part of the business of this department is to supervise the dance halls of the city and see that they comply with the regulations established for their conduct. Cleveland recently has passed a revised dance hall ordinance which, if

THE GREAT GYPSY SMITH PARADE THROUGH CHICAGO'S VICE DISTRICT.

"On came the slowly moving mass now singing "Nearer My God to Thee." The marchers stopped. The singing ceased. It was Gypsy Smith. His clear voice rang out on the still night air. "Father, if there are lost ones in these houses tonight, oh that they may have faith and courage to seek Thee."—Chapter I.

"THE PARIS," HEADQUARTERS OF THE NOTORIOUS MAURICE VAN BEVER GANG.

Girls procured in St. Louis by the Chicago-St. Louis gang were brought to this place where they were made white slaves. Van Bever was arrested and the gang broken up. He was convicted in 1909 but carried the case to the Illinois Supreme Court and did not finally go to prison until February, 1911.—Chapter VII.

properly enforced, will eliminate from the dance halls all objectionable features and provide decent amusement for its patrons. A Department of Recreation is now being planned in Milwaukee. We should have some such department in Chicago. A city ordinance should be enacted covering the following points:

1st. A license should be required for premises used for dance halls, not for the man who operates the hall. This would make it impossible to have a license taken out by another member of the family after it had been once revoked.

2nd. All dance halls should be made to comply with the regulations of the Building and Fire Departments so as to insure proper sanitation and adequate fire protection. By this means many small and poorly built halls would be forced out of business because they could not pass inspection.

3rd. The sale of liquors in dance halls or in buildings connected with them should be prohibited. This has been accomplished already in New York.

4th. The giving of return checks to dancers should be prohibited so that the saloons in the neighborhood may not be so constantly utilized.

5th. The connection of dance halls with rooming houses or hotels should be prohibited.

6th. All halls should be brilliantly lighted, and all stairways and other passages and all rooms connected with dance halls should be kept open and well lighted.

7th. No immoral dancing or familiarity should be tolerated.

8th. People under the influence of liquor or known prostitutes should not be permitted in dance halls.

9th. A policeman provided by the city should be on duty at every dance, and should remain at his post from the time the hall is opened until it is closed. He should be instructed to enforce the above regulations.

10th. A license should be forfeited upon presentation of reliable evidence that the rules and regulations covering the dance halls have been violated.

11th. There should be an inspector of dance halls who should have in his department a corps of assistants who would regularly inspect the dance halls and make reports concerning them to him weekly. These inspectors should be paid from the revenue accruing from licenses.

In the above regulations it will be noticed that no mention has been made of the hour for closing the dance halls. In Cleveland they are required to close at 12:30, in Kansas City at 12, except by special permission; but it is difficult to limit the hours of pleasure for those who can only get it in this way. Neither does it seem best to bar the girl of sixteen from attendance at dances unaccompanied by parent or guardian, because it is almost impossible to require a girl who supports herself and who goes to work unaccompanied to submit to tutelage for her evening's pleasure.

If we can secure in Chicago the passage of a city ordinance which shall regulate the dance halls along the lines above suggested, then they will cease to be places where decent young people are too often decoyed into evil and where their search for pleasure may so easily lead into disgrace, disease and crime.

In this remarkable article Mrs. Bowen shows how the dance hall may easily be used by panders as a stepping stone down to the house of vice.

Many other causes economic might be elaborated upon and mainly the one which causes girls under pressure of low wages and love of little luxuries to supplement their meager earnings in shops, offices or factories with the price of sin.

Some of these yield to temptation because of sheer want and necessity, others starving for a little pleasure, still others yield for a square meal in a restaurant with dazzling lights and merry music, yet again some yield for an adorning trinket or a willow plume and the chance to wear it at a "swell" play.

Having once yielded, they go on and on down the crimson path which leads to the house of shame. First they become oc-

casional wrong-doers in the great class of clandestine prostitutes, earning extra money at the noon hour or after work in the evening. Soon the cheap hotels and places or public assignation become familiar to them. Then perhaps they spend one or two nights each week in some resort to earn the difference between "shabby insufficiency," or absolute want, and pretty clothes and other things necessary.

Dean Walter T. Sumner, head of the Chicago Vice Commission, is authority for the statement made to him by a department manager in one of the large dry good stores, that of ten girls under him, seven to his definite knowledge spent either two or three nights each week in houses in the "Red Light" districts.

Marie ———, who testified against Harry Lair, in Chicago, was lured away in Paris from a Pension where she worked from five in the morning till seven at night, in general house-work. She was fifteen when she was working in this way. Her wages would amount to about five dollars a month, in our money. She said that the work wore her out; and it was because the work was so hard and she had no pleasures and no money or time for them, that she went away with the people who afterward proved to be international white slave traders. Lair was convicted in United States Court in Chicago and sentenced to two years in the penitentiary at Fort Leavenworth, and to pay a fine of $2,500.00.

In the first report of the New York Probation Association, the statement is made that out of three hundred girls committed by the courts during the year to the charge of Waverley Houses, seventy-two had been engaged in factory work. Of these, many had been at one time or other employed as operatives. On questioning the probation worker, Miss Stella Miner, who had lived with them and knew their stories most fully, it was learned, however, that almost every one of these girls had gone astray while they were little children, had been remanded by courts to the House of the Good Shepherd, where they had learned machine operating, and on going out of its

protection to factories had drifted back again to their old ways of life. How far this early habit and experience had dragged these young girls in its under-tow cannot, of course, be known. Factory work when it is seasonal, must increase temptation by economic pressure.

An instance of this was shown by a factory-worker on men's vests, who told a Consumer's League Inquirer that a younger girl in the same factory had been in such want in the dull season of the Garment Trades, that she had at last become the mistress of a man who supported her until the time of the birth of their child, when he left her resourceless.

Knowing these facts the following article by the able Secretary to the General Superintendent of Police in Chicago will bring them home more vividly.

By Kate Jane Adams

I remember when I was a little girl, living in a hotel with my parents, of hearing the servants discuss in whispers the fate of a girl in the hotel,—a guest,—who must leave the house at once; she was ill, and not able to be moved but she must be gotten out immediately because she was a "bad" girl. I did not understand what this meant, and as it seemed to be something too dreadful to talk about I asked no questions but my childish heart went out in sympathy to this girl who, even though ill, must be cast out and gotten rid of at any cost. They took her to a little forlorn hospital way up on the banks of the river, and I remember the intense desire I had to go to her and do something for her, but I did not have the courage to even speak of the wish to my mother.

Many years after this, while taking a course at the Episcopal Deaconess House in Philadelphia, my heart still ached for the "bad" girls, and I remember trips made on dark nights after the day's duties were over to visit The Door of Hope, a home maintained for these girls by the humane people of Phila delphia, and the Reading Room on Woods Street, in the center of a square given over to vice, where the girls were encouraged

to run in and have a cup of tea, and chat with the kindly woman in charge. During my senior year, I spent an evening each week with the girls who were kept under lock and key at the Midnight Mission, a few squares from our school, and on hot summer evenings I would get the Matron's permission to take them, one at a time, over to sit on the little roof garden we had at the Deaconess House, where they loved the wisteria vine with its purple clusters of flowers that wound and twisted itself through the low iron fence which surrounded our little garden.

Later on I came to Chicago, and after some time became secretary to the general superintendent of police, Le Roy T. Steward.

It was not a new thing to me, therefore, when Colonel Steward said, after he had been in office several months, that they had been arresting all the girls found soliciting on the streets, &c., but that was not what we wanted to do, that if possible something should be done for the girls and that there was no use trying to handle them with tongs; I gathered from this that close, personal work was the thing, and I decided that I would at least study conditions at close range.

Accompanied by Deaconesses Manley and Cutler I made my first visit to the South Side vice district, some fourteen months ago, on a never-to-be-forgotten afternoon. We found our way through a blinding snowstorm from one chamber of horror to another. It was before Colonel Steward's regulations regarding dress had gone into effect, and the scenes were horrible beyond description; perhaps the purity and whiteness of the freshly fallen snow outside enhanched the vileness of the scenes within, but the experience is burned into my memory.

Six months after this a group of ladies had a Settlement House on Armour Avenue, patterned after the Reading Room on Wood Street in Philadelphia,—furnished, and a woman in residence to do all that could be done.

Shortly after my first visit to the District I was visiting the Florence Crittenton Anchorage and there had pointed out to me a young woman who had left the district, and found the

address of the Deaconess whose card had been left with her. I formed this girl's acquaintance and we become good friends. Last fall returning from my vacation I again began visiting in the district, I succeeded in taking from one of the houses a young girl who wanted to leave the life after having been in it but a few weeks; she had been directed to a boarding house on Michigan Ave. and knowing of no better place to take her, she remained there for a short time. In a few days she was taken ill and the forlornness of her condition and situation so impressed me, one night when I visited her, that I wrapped her up, packed up her belongings, and struggling under the weight of the suitcases, we started for my home. That was the beginning —in a few weeks I had four girls in my small apartment and saw that I must either give up my visits to the district or get into larger quarters. I explained the situation to a generous friend who helped me, and I am now in a house with accommodations for ten girls.

The girls have come and gone,—each life a story; six, I believe, have been sent to their homes. Positions have been secured for them, and shortly after seven o'clock each morning, there is an exodus from the house for the business district. Words cannot express by indebtedness to the business men who have helped me place these girls, to the women physicians who have stood by me so nobly, and to the friends who have given me clothing, money for medicine, employment bureau fees, and occasional recreation. The girls themselves requested a Christmas tree and we had a pretty one to which they invited the poor children whom we knew. We celebrated Washington's birthday appropriately in our table decorations for dinner, and we had a Valentine breakfast on the 14th of February. Family prayers are said each night after dinner, and very frequently a spelling class follows this, for the benefit of the young girls, we also have reading lessons, and almost always there is some one studying shorthand under my direction.

The problems which confront one in the work are puzzling in the extreme, but the compensations are many; to see a wild

untrained nature gradually becoming subdued, to see little evidences of affection for each other creeping into the daily life, and to have a sweet young girl say, "Oh! it seems so nice to have someone kiss me good night again, repays one for all the anxieties and trials.

A dear little girl, (the victim of a $4 salary), was caught in her first attempt at shoplifting in one of the department stores, the superintendent phoned me that on account of her youth he did not wish to prosecute, and asked if I would take charge of her. Her story was a pitiful one. Having lost father and mother she started out to earn her own living. She first went into one of the wholesale millinery houses at $4.00 per week and later was paid the same salary in a department store for inspecting bundles. Failing in an attempt to pay room-rent, board, carfare and lunches and clothe herself on $4.00 a week, she finally fell into arrears with her room rent, and an exacting landlady held most of her clothes for security; she finally yielded to the offers always held out for a girl in her position to increase her income, but did not become entirely abandoned and at times struggled to get into the right path again; she finally resorted to taking clothing from the stores in order to clothe herself. The dilapidated little suit case she brought to my house was empty save for the piece of a dress which had once belonged to her mother and which she cherishes as her dearest possession. With assistance she has been able to secure a $7.00 position and feels as she expressed it in our first interview when she said between her sobs "Oh, I don't want to go to the bad."

(A wax doll which she had always kept is among the things held by the boarding house keeper).

To have one's heart always full of love is the necessary thing, not human, but divine patience is required: "To know that man is greater than his acts—to believe in him in spite of his wrong doing—this is to love God whom we have not seen."

The industrial conditions which force so many of these girls into the life of the underworld are so well known that it seems

to me there is nothing left to be said, yet what is being done to remedy the matter? The situation is well depicted in "The Girls on the Firing Line," by Newcomb in Human Life for February, 1911, which gives an account of the work done by Miss Maud Miner at the Waverly House, New York City. Among other things he says, "But think of the thousands of girls—some perhaps from your town—who face starvation and vice—the Twin Demons of the city—on $5 a week. In the city, where commerce is the only god, men play with the souls of girls with the calmness of checker players in a country grocery. Profit is their fetish. Human souls and bodies—what are they compared with dollars? A girl—a thousand girls—what difference does the loss of them make?"

O. Henry's "The Unfinished Story" recently published in McClure's has become a classic. It portrays a department store girl, whose salary is $6.00 per week undergoing temptation in the form of an invitation to dinner, knowing why it was given and what it means; hungry and lonely in her poor little room, she resists this *first* temptation.

We have boarding homes in the city for the girls on low salaries but there are not enough of them. We should have them near the loop district, that the expense of carfare, and in some cases lunches, might be saved. But would it not cost as much to build these boarding homes for the benefit of underpaid girls as it would to pay them living wages. Must philanthropic people give money that the dividends of the employes may be maintained and increased. Isn't each individual worth what it requires to keep body and soul together, and to clothe her?

TWO VERDICTS.

She was a woman worn and thin,
Whom the world condemned for a single Sin,
They cast her out on the King's highway,
And passed her by as they went to pray.

He was a man and more to blame,
But the world spared him a breath of shame,
Beneath his feet he saw her lie,
But raised his head as he passed her by.

They were the people who went to pray,
At the temple of God on the holy day;
They scorned the woman, forgave the man,
It was ever thus since the world began.

Time passed on and the woman died,
On the cross of shame she was crucified;
But the world was stern and would not yield
And they buried her in the potter's field.

The man died too, and they buried him,
In a casket of cloth with a silver rim,
And said as they turned from the grave away,
"We have buried an honest man today."

—o—

Two mortals knocking at Heaven's gate,
Stood face to face to enquire their fate;
He carried a passport with earthly signs,
But she a pardon from Love Divine.

O ye who judge twixt virtue and vice,
Which think you entered paradise?
Not he whom the world had said would win,
For the woman alone was ushered in.

SHE'S SOMEBODY'S GIRL.

"No matter how wayward her footsteps have been,
No matter how deeply she has sunken in sin;
No matter what elements may canker the Pearl,
Though lost and forsaken she is somebody's girl."

CHAPTER XIX.

ARE LOST GIRLS LOST ALTOGETHER?

By Rev. Ernest A. Bell, B. A., Superintendent of the Midnight Mission, Chicago, Ill.

"Oh, they are bad because they want to be bad," says Mrs. Wisdom, "they are too lazy to work, it is of no use to try to save them." That does seem true of many who are hardened and heartless. Either they are too strong in their wickedness, or church people are too weak in their goodness; at any rate the evil is not overcome by the good. Mr. Wisdom declares that there always were abandoned women and always will be. "They are rotten wood," he says roughly, "fit only for the fire." He is not so hopeless about sinning men—only about sinful women. He contributes a hundred dollars a year to the Washingtonian institution for reclaiming drunkards, and has seen many of them cured of their inebriety.

Mr. and Mrs. Hope are glad of the interest the Wisdoms take in lost men, but they feel differently than the Wisdoms about lost girls. The Hopes have known some redeemed girls, though they do not publish their names and addresses lest reproach and discouragement might be brought upon them. They know redeemed men who constantly tell about their vices and their redemption, but the natural modesty of women forbids them to expose

"The very wounds that shame would hide."

If women restored to virtue could tell as loudly about it as converted drunkards can tell their glad story, the grounds of Mr. and Mrs. Hope's confidence would be well known.

Then society is more patient with the sins of men, and redemptive workers are more patient in seeking to restore men who have fallen. Colonel Clarke, of the Pacific Garden Mission in Chicago, helped a drunkard out of his degradation more than thirty times before he stood fast in the new life. Colonel Clarke would have gone on helping him and forgiving him till seventy times and seven—with love and patience like God's. But who is patient to such an extent with lost girls? Whatever our own faults be, whether vices or evil tempers or falsehoods or unbelief, we desire and need God-like forbearance and long suffering, and we should exercise the same graces towards all who have fallen in other ways than ours, and not imagine that we can

"Compound for those we have a mind to
By damning those we're not inclined to."

Tens of thousands of women who have erred have been restored to wholesome living and in most cases nobody has been any the wiser. Investigations in Denmark, where until recently a system of registration has been maintained, shows that 55 per cent of public women are restored to society by the good influence inherent in the Danish people. We do not know what the proportion is in other countries, but it is probably not less wherever society is permeated with Christian teaching and Christian spirit.

The hopefulness of Christianity towards erring women and the Churchs' confidence of her power to confront and deal with the world's impurity is well shown in the following address of Bishop John H. Vincent before the Illinois Vigilance Association, in the auditorium of the Young Men's Christian Association at Chicago, February 13, 1911.

BISHOP JOHN H. VINCENT'S ADDRESS.

There is a trumpet call in the very title of your Association. It recognizes a great State, a great and serious social peril and it sounds a note of awakening and alarm. It represents a move-

ment every where needed. It leaves out all ecclesiastical and partisan political emphasis and it aims at ends every way worthy. The crushing out of a fearful, personal, social and national evil; a severe rebuke at a coarse selfishness that thrives on the ruin of easily beguiled victims. It aims to execute just laws now on the statute books. It demands the punishment of unprincipled and heartless panderers to vice. It seeks to protect and rescue the victims of base greed. It allows no discussion designed to divert attention from its high aim and no shifting of responsibility. It aims to destroy apathy and indifference and to extend knowledge among all classes of loyal citizens, and they may deliberate intelligently concerning the evils they seek to correct.

The Association appeals to every sane, honest and right-minded citizen to co-operate in the assault it makes that the victims of a great system of iniquity may be saved and its infamous and foul promoters and defenders may be punished.

And what may we do? 1. We may respond to the appeal of the Association for funds.

2. We may read with care, even if it be with horror, the reports which the Association makes.

3. We may treat with pity and tenderness and with protecting strength the victims of the great evil which we seek to destroy.

4. We may remember the Great Master—the Christ whose tender sympathy came to the wretched victims of sin like balm and the fragrance of flowers—as He said, "Neither do I condemn thee. Go and sin no more." And to some of us these very words may have come at some period of our lives like balm and benediction.

5. We may safeguard our own children by early and wise instruction concerning the delicate problems of sex. Mother can say to her children what no one else can say. And it is better to learn these sex-secrets from mother's and father's lips than from indiscreet or already corrupted companions.

6. We may cultivate in all of our children what we are too likely to neglect—the value of the WILL and its early training.

7. We may by a wiser home administration train children to the habit of prompt obedience to law and the subjection of the animal within to the leadings of the spiritual and divine. The indulgence of children is one cause of weak will and the power of appetite and passion over principle and the voice of conscience.

8. We may make our religious teaching more emphatic—laying the foundation not on dogma alone nor yet alone on ethics. Neglecting neither we may connect the two in a holy unity—so that what we know to be true we may learn to obey.

9. We must be careful however, not to depend on ethics, but to lay a solid foundation of a rational theology: GOD—His character, His absolute purity, and also to emphasize the mercy, the pity, the tenderness of God. And we have not outgrown—even if we have not solved the problem of the Cross on Calvary and its relation to all that preceded it in the wonderful ritualism of Judaism. I do not understand the doctrine of the Atonement. But I do not reject that or anything else taught by specialists who know, having as my only reason the fact that I, with superficial examination, do not readily comprehend. The Christ knew. The old Jewish leaders and priests understood that there was some significance in the sacrifices of the Tabernacle. It was all a kindergarten of Theology. On these questions I never dogmatize. I still "preach Christ and Him crucified" and leave the philosophy of it to the centuries of celestial leisure and opportunity I hope to enjoy. In the meantime I point suffering sinners to the sacrifice of Calvary and tell them that Jesus died for sinners. I find great mystery in it. But I also find mercy and hope in it all. I let the mystery go. But I rest in the great reality back of it.

I do not try to chew the tin cup that hangs by the chain at the fountain, but I can drink the water that it receives from the flowing stream. I don't attempt an analysis of the water or even think of the elements that compose it, but I drink the water and am refreshed. And I don't ridicule the scientific teacher

who tries to explain about oxygen and hydrogen and their mu tual relation in the cup of cold water that slakes my thirst on a August day.

So the teachings of the church concerning Jesus Christ d give comfort even to plain folks who know little or nothing abou science or dogmatic theology.

It is this simple and practical work we are trying to do fo souls living in sin and whom we are trying to tell the stor of what the Christ has done for us as sinners, and to them w come with the simple gospel.

I have just re-read Maurice Maeterlinck's "Mary Magda lene". It is a vivid picture of the days when the Christ live in Palestine and taught in Jerusalem. The Magdelene's trib ute to the Christ is a charming bit of work. One's heart grow warm in the reading of it. Read the testimony of the Magda lene to the ministry and influence of Jesus as she spoke to he Roman friend Verus:

"For months and years you have lived in His light; and no one of you has the least idea of what I saw because I loved Him I who did not come until the eleventh hour; I whom He drev from lower than the lowest slave of the lowest of you all. . He is not only innocent as you well know, He is so pure, H stands so high that the thoughts of men cannot reach Him . . . A single glance from his eye, a single word from Hi mouth, are worth all the lives of all other men."

"FOR GOD'S SAKE, SAVE ME."

The startling illustration found elsewhere in this boo entitled "For God's Sake Save Me!" is a true drawin of the most dramatic occurrence in our midnight wor in Chicago. As the missionaries of The Midnight-Missio were singing the gospel in front of a pestilent den nea Twentieth street, there was a commotion in the place, th lights were suddenly extinguished, the door flew open an a half-clad woman rushed into the arms of Deaconess Man ley, crying "For God's sake, save me!" This occurred o

a Saturday night in the middle of January, 1910, five minutes before midnight, in a snow storm. The half-clad fugitive was promptly wrapped in an overcoat and taken to our prayer room. There, surrounded by the deaconesses she fell upon her knees and began to pray. The depths of her soul were so upheaved that I recognized a crisis in the history of an immortal spirit. Seizing a piece of paper, I took a pencil from my pocket and wrote down the exact words of her prayer while she was offering it. She said: "Oh God! look down and forgive me my sin. . . And may many others follow me. . . . May those poor unfortunates walk out as I did, and not be afraid. Oh God! may they not be afraid to walk out in short dresses, as I did; and may they be saved, as I am." She asked if she might say a Catholic prayer, and began. "In the name of the Father, and of the Son, and of the Holy Ghost, Amen." This was followed by the Lord's prayer.

She begged to be taken to the House of the Good Shepherd, to be kept for a year to overcome the liquor and drug habit. We called up Miss Mossett, who has a refuge opposite St. Mary's Roman Catholic church, on Wabash Avenue. Miss Mossett gladly consented to receive her, and to her our deaconesses took her about 2 o'clock Sunday morning.

Like nearly every one else who seeks deliverance from any evil habit, this woman was not saved all at once, but slipped back into the sewers. The midsummer following her startling midnight plunge into the snow storm, she came again into the street as we were holding a gospel meeting near midnight, and again sought Miss Manley's help—which had been lovingly and and untiringly given on all occasions. The poor creature has not again gone back to the burning brimstone of the vice district, but she is still struggling with the drink habit.

Mr. O. H. Richards, founder and superintendent of Beulah Home, for betrayed and fallen girls, in Chicago, told me of one betrayed girl who so completely regained her Christian character that she was sent as a missionary to China. Another became a minister's wife.

The late Charles N. Crittenton, a month before his death, spoke in our street meeting and mentioned with enthusiasm Nellie Conroy, a notorious woman of New York City, who became as eminent for goodness and usefulness as she had been conspicuous in wantonness.

Mrs. E. M. Whittemore has told with voice and pen the wonderful story of Delia, whom she found in a low sub-cellar in Mulberry street, New York City, abandoned, depraved, with a gang of thieves. Delia, to whom Mrs. Whittemore presented a beautiful pink rose, there in the night in the sub-cellar thought upon the flower and upon its falling petals as the symbol of her transitory life and of its speedy end—and the afterward. She repented thoroughly, was gloriously transformed and became a great spiritual power in slums and prisons until the time of her death.

From the time that Jesus cast seven demons out of a suffering woman until now, countless thousands of afflicted and sinning men and women have been changed from shame to glory. Begbie's "Twice-Born Men" is the literary form of what every missionary sees in every city where the gospel is preached in power.

"Jesus the prisoner's fetters breaks,
And bruises Satan's head.
Power into strengthless souls He speaks,
And life into the dead."

THE SHAMELESS VICE DISTRICT OF CHICAGO.

In the day time all is quiet and orderly in this vile district. Once the night comes on the glare of lights may be seen. There are long avenues, streets and alleys lined on either side with saloons, booths, cribs and palaces of shame.—Chapter X.

"THE WHITE CITY," ANOTHER INFAMOUS HOUSE OF SHAME.

This is another of the vice resorts owned by Maurice Van Bever, leader of the Chicago-St. Louis gang. This shameless brute and seven of his vile traffickers were tried and sent to prison for white slavery.

CHAPTER XX.

SEGREGATION VERSUS ELIMINATION.

By Rev. Ernest A. Bell, B. A., Superintendent of the Midnight Mission, Chicago, Ill.

The Theory of Segregation—Defended by people of high character—What it really is—A district where White Slave Traders may operate their immoral houses without fear of the law—Elimination of Vice the only remedy.

The theory of segregation is well known and is commonly supported by an argument like this: "Fallen women have always been in the world and always will be. It is better to have them in one place under police regulation than to have them scattered all over town without restraint." The defender of segregation is also likely to advance the arguments that vice is a necessary evil and that bad women are necessary for the safety of good women. He is also apt to advocate medical supervision in order to prevent or diminish disease.

Among the advocates of segregation are men and women of high character and stainless motive. Yet they do not seem to realize that all antagonists of vice, who wrestle with it in the abyss, have heard the same arguments from keepers of brothels and traders in girls, from politicians and policemen who protect the immoral houses for boys and girls—have heard the same arguments more forcefully and more eloquently stated than the minister or the professor can state them, and have heard them as the whole argumentative capital of vice, until the real antagonists of the evil, who know it as no absentee theorist ever can, are sick over the ever recurring argument in identical terms from minister and prostitute, from policeman and procurer, from business men and traffickers in girls. Lawyers and prosecutors

sometimes join their logic and eloquence with the clamor of the white slave traders for a district, where they may operate their houses of shame without fear of the law which prohibits their crimes.

TOLERATION OF VICE FALSE TO TEUTONIC IDEALS.

That some lawyers of reputation are willing thus to make void the law is almost as startling as that an occasional preacher is heard proclaiming the plea of the bawd. With rare and temporary exceptions, the Teutonic nations have always prohibited, by statute or by the common law, the keeping of houses of prostitution. From the days of Tacitus the Germanic nations have been noted for their uncompromising attitude with reference to chastity and sins against chastity. Any person seeking profit from another's moral weakness and shame has been regarded as of an essentially criminal disposition—to be corrected by chastisement, not encouraged by leniency.

Toleration of vice, and especially of traders in vice, is false to our Teutonic conscience, ideals, history and heritage. Germany, Great Britain and the United States, the three mighty Teutonic nations, have come to surpassing and enduring greatness through a history of uncompromising antagonism to vice. Let us not now be betrayed to a Latin or Asiatic laxity of morals, lest we go the way of the great Latin and Asiatic nations that have fallen.

THE RED MILL AND WHAT IT GRINDS.

In the center of Chicago's principal vice district is a resort that for years had a sign Le Moulin Rouge, which is French for The Red Mill. Paris has or had a resort of that name. All such resorts in Paris, Chicago and elsewhere are Red Mills—red with the heart's blood of mothers, red with the blood of murdered babies. If people only knew what grist such Red Mills grind they would not tolerate the murderous dens.

THE RED MILLS GRIND OUT BABIES' EYES.

This is a terrible statement, but every physician worthy of the name knows that at least one-fourth of blindness is caused by the diseases that are inseparable from an immoral life and always inevitably on sale in a house of infamy. The disease of which young men have no fear, and at which they laugh as no worse than a cold, is the chief cause of inflammation of the eyes of newborn babies—ophthalmia neonatorum. It is due to the germs of the shameful disease with which the husband infects his wife, and with which she innocently infects her child as it is born into the world. The husband generally supposes himself cured before marriage and is often ignorant of the cause of his baby's blindness. These terrible germs may be carried for years or even for a life-time. The only way to be sure that a man does not have them is to be sure that he never contracted them.

The lying quacks who sign doctors' certificates that immoral women are free from disease are partners with the murderous White Slave Traders, and are a disgrace to the medical profession. These certificates are mere bait to catch suckers, and young men who bite at such bait prove their own brainlessness.

In his drama of Wilhelm Tell the poet Schiller makes the patriot say that to live without sight is a calamity worse than death. What shall be said of the murderous trade that has blinded millions in their earliest infancy? Every man and woman ought to cry out against this crime from which fiends might shrink.

The ruin of sinning men is grievous but deserved. The havoc that the sins of young men work among their future wives and children is a veritable slaughter of the innocents. The terrible consequences to innocent wives and children, resulting from young men sowing wild oats, led Miss Helen Keller, the brilliant blind graduate of Radcliffe College—whose blindness followed scarlet fever in her childhood—to write a

full-page article in the Ladies' Home Journal for January 1909, under the heading "I must speak." She said:

"The most common cause of blindness is ophthalmia of the new-born. One pupil in every three at the Institution for the Blind in New York City was blinded in infancy by the disease."

She proceeded to explain, on the highest medical authority, that these children are blind because their fathers sowed wild oats, generally before they were married. There are about half a million blind in the world from this cause. So conscientious and conservative a writer as Dr. William T. Belfield, professor in Rush Medical College, says in a published circular—which bears also the names of Bishop Anderson, Dr. Frank Billings and Judge Julian W. Mack—"There are at least 10,000 such victims among our blind fellow-citizens." In his book "Man and Woman" Dr. Belfield writes, "Probably 25 per cent of the blindness of children is thus caused." As there are about two million blind in the world, it is fair to say that there are half a million blind from this one cause.

In Germany, where the statistics have been gathered with great care, the per cent is given at 40.25 and the number of blind from this cause at 30,000. The superintendent of the state school for the blind at Jacksonville, Ill., said in a public address that if this one cause were eliminated the applications for admission to the school would immediately be decreased by one fourth.

More than twenty-five years ago Professor Credé announced, after protracted study and experiment, that a solution of nitrate of silver—2 per cent.—dropped in the eyes of a new-born baby, would destroy the germs that cause blindness of the new-born without injuring the eyes. Nevertheless the proportion of blindness of children resulting from ophthalmia neonatorum remains above 25 per cent, as the following tables show:

PROPORTION OF VICTIMS OF OPHTHALMIA OF THE NEW-BORN IN TEN SCHOOLS FOR THE BLIND.

For the year 1907:

Schools for Blind	New Admissions	Ophthalmia of New-born	Per Cent
New York	13	4	30.7
Pennsylvania	27	9	33.33
Massachusetts	43	13	30
Colorado	7	3	42.8
Western Pennsylvania	28	8	28.57
Missouri	19	6	31.57
Connecticut	8	1	12.50
Ohio	36	7	20
Maryland	13	4	30.77
Ontario	23	5	21.74
Average percentage of victims of ophthalmia neonatorum			28.19

TABLE OF PUPILS WHO ENTERED THE PENNSYLVANIA SCHOOL FOR THE BLIND DURING 1900-1909 SHOWING THE PROPORTION BLIND FROM OPHTHALMIA NEONATORUM.

				Per Cent
1900	11	out of	25	44
1901	10	out of	28	35
1902	9	out of	39	23
1903	14	out of	50	28
1904	15	out of	58	25
1905	21	out of	42	50
1906	12	out of	38	31
1907	9	out of	34	26
1908	11	out of	29	37
1909	15	out of	35	44

Average for Ten Years 33.68

These tables were prepared by the New York Committee for the Prevention of Blindness.

THE RED MILLS DEFORM CHILDREN AND MUTILATE WIVES.

Deformities, deafness, necrosis of flesh and bones, epilepsy and insanity are among the afflictions of blameless children of guilty fathers.

Dr. William Osler, formerly of Johns Hopkins Medical School, Baltimore, now of the University of Oxford, in an article describing the diseases which are the greatest scourges of the human race, such as cholera, yellow fever, smallpox, consumption, pneumonia and leprosy, wrote of the group of venereal diseases:

"These are in one respect the worst of all we have to mention, for they are the only ones transmitted in full virulence to innocent children to fill their lives with suffering, and which involve equally innocent wives in the misery and shame."

Often a young, loving, trusting bride is blasted with the previous sins of her husband. One fourth of surgical operations for diseases of women are due to this cause. Physicians tell us we have not overstated, but understated the truth, in this statement.

A physician writes to the Chicago Society of Social Hygiene:

"Several years ago there came under my care a case that I can never forget. The patient was a bride twenty-two years old, a beautiful woman of excellent family. An operation, which offered the only chance of saving her life, was performed. All went well for a few days. Her husband, who had been constantly with her, was called away on urgent business. The patient suddenly became worse and died before his return." Her death was the bitter harvest of his wild oats. She is one of thousands thus destroyed every month in Christendom.

THE RED MILLS GRIND OUT MEN'S BRAINS.

One physician testified under oath that 75 per cent of the patients that he was obliged to certify as insane became such from venereal disease. Dr. G. Fielding Blandford of the University of Oxford, wrote in his medical treatise, *Insanity and its Treatment*, page 94:

"Syphilitic insanity is usually spoken of as syphilitic dementia, which gradually progresses until life is extinguished in no long time, and the appearance found after death is described as syphiloma, or a gummy tumor found within the brain itself, or

a diffuse fibrinous exudation between the membranes and the brain.

"You will find in the majority of cases of syphilitic insanity that changes and degeneration have commenced in the bones, membranes, or brain, rendering the prognosis extremely unfavorable."

Concerning the form of insanity known as general paralysis of the insane, he wrote, pages 269, 294:

"I have now to lay before you the description of a terrible form of insanity, which is probably the most fatal disease that attacks man, destroying in a short period not only mind, but life itself—so fatal that a well authenticated case of recovery is, I believe, unknown—so common that among 194 patients admitted during the year into the Devon asylum, 43 were affected by it.

"I have held for some years the opinion, based altogether on my observation of cases, that sexual excess has more to do with the causation of it than anything else."

The twentieth annual report of the State Commission in Lunacy, of the State of New York, ending September 30, 1908 on page 82, says of 33 cases of general paralysis: "Of the 33 cases 23 were of the cerebral and 10 of the tabetic. There was a definite and unquestionable history of syphilis in 13. The interval between infection and the onset of the symptoms of general paralysis ranges between one and a half and 28 years."

An attendant of the asylum at Elgin, Illinois, told me he knew of three young men, rich men's sons from Chicago, who died in that asylum of paresis or general paralysis.

THE RED MILL DESTROYS THE SPINAL CORD.

To illustrate the fallacy of the attempt to prevent disease by segregation and medical inspection of immoral women, the late Dr. Daniel R. Brower, the eminent specialist in nervous diseases and insanity, said before The Physicians' Club of Chicago, October 30, 1906, that he was then treating a man for locomotor ataxia (due to syphilis of the spinal cord) who con-

tracted the syphilitic lesion in Paris, from a woman who had that day been inspected and pronounced well. He was treating also a man with gonorrhea, who contracted the disease in Tokyo, where the Japanese government has segregated prostitutes in the part of the city called Yoshiwara since 1626. Dr. Brower pronounced the women in their cages in that hideous flesh market "a most disgusting sight."

At the same meeting of The Physicians' Club, where the subject under discussion was the Venereal Peril, Dr. Wm. L. Baum said that some of the worst cases of disease in Chicago were contracted in the "high-toned" resorts, which claim to be kept in a healthy condition.

SEGREGATION LICENSES AND PROTECTS THE RED MILLS.

It is productions such as have been described that Red Mills turn out. Nothing has been said of the moral and domestic results of the Red Mill's grist, but only of its physical output. It is impossible to describe the humiliation of wives and children and the mental torment of offenders and victims alike. What can equal the horror of going insane with the knowledge that the impending ruin is the wages of sin—this shameful sin—of leaving a wife worse than widowed and children worse than orphans? Do not think that men do not foresee the doom; sometimes they do. Segregation is license of such helldom as this. It gives a permit and police protection to the worst criminals in the world to dispense blindness, tumors, abscesses, paralysis, insanity, broken hearts and coffins.

At a meeting of The American Society of Sanitary and Moral Prophylaxis, held at the New York Academy of Medicine, Thursday, December 22, 1910, the president, Dr. Prince A. Morrow, read the following letter from Dr. Charles W. Eliot, Emeritus President of Harvard University:

Dear Dr. Morrow:

I congratulate you on the subjects for discussion at the forthcoming meeting of your society on December twenty-second, and I regret that my engagements here make it impossible for me to attend the meeting.

The more I reflect upon the reform to which you are devoting yourself, the clearer

it seems to me that the aims should be: (1) the public registration of cases of venereal disease, (2) public hospital for the treatment of venereal disease, (3) the suppression of brothels. Considering what preventive medicine has accomplished during the past hundred years, and particularly during the last fifteen years, by preventing the distribution of contagia, is it not extraordinary that civilized society actually tolerates, and in some sense maintains, public foci for the uninterrupted distribution of venereal disease, the most destructive of all diseases? The fact that they are sin and shame diseases only makes worse in its effects the policy of silence and secrecy about them.

THE MINISTERS' ARGUMENTS AGAINST SEGREGATED VICE.

Here is a convincing argument against the policy of segregation of vice in the city of Chicago, made by the Baptist Ministers' Conference of Chicago, Monday morning, December 27th, 1909. The Methodist ministers took a similar stand on November 1, of the same year.

Let us understand what is meant by the term segregation. If it were socially what it is medically we might have some patience with it. But segregation of vice in this city is not a quarantine of the social evil but an exploitation of it.

Segregation is a police policy, by executive order, for the regulation and control of institutionalized prostitution.

Segregation is the open combining of the houses of ill fame with the lowest type of liquor saloon. While just at the present there is a partial divorcement of the resorts and the saloons, yet they are still so close together as to operate hand in hand to the continued great damage of the city.

Segregation is practical confiscation of property, because the owners of property in a segregated district must sell or rent their property for illegal purposes or take a very low rental for lawful businesses.

Segregation is cruel injustice to the poor. The poor people who are unfortunate enough to live in a segregated portion of the city are compelled to witness the infamous trade of prostitution, and to allow their children to grow up accustomed to the lowest sort of social life. Few children can escape life-long ruin under such conditions.

Segregation is the most deplorable promotion of crime. This policy gives over a portion of the city's domain to the most

loathsome criminals of the world, whose trade is to debauch the innocent and to exploint the debauched.

Segregation is recognition of a frightful evil in a manner to commend the wrong to the loose-moraled and the untutored, thus drawing many more thousands of youth into sin than would be the case under a policy that enforced the law against all such evil businesses.

Segregation is encouragement to the city authorities to exploit vice for private gain. It has come to pass in our great cities that the political balance of power is in the hands of the corrupt politicians that represent the segregated districts, or at least the evil forces of the cities.

Segregation is the scheme that is most pleasing to the keepers of evil resorts and to the White Slave traders of all nations. Such districts invite and protect the White Slave Trade.

Segregation is assurance of immunity to all sorts of criminals, of which they are not slow to take advantage.

Segregation is the most successful means of debauching the country people who come to the city for trade. Such districts become one of the great sights of the city, to which often the city merchant either takes or sends his country customers.

Segregation spreads disease much more rapidly than could be the case under strict enforcement of law. Men take it for granted that the so called inspection is a protection, when as a matter of fact the best physicians testify that no amount of inspection or treatment affords any protection against the awful diseases that are the inevitable fruitage of the social evil.

Segregation is a woeful deception. It is claimed that such districts protect the residence portions of the city. Even cold statistics disprove this assertion. Take for example the 22nd Street Red-light district in Chicago. The police say there are about 1100 immoral women there but over 1200 outside as far south as 31st street. It is proven by recent investigations that many portions of the city, and even the remoter suburbs, are becoming infested by houses of illrepute.

Segregation as a policy for the restriction and control of the

social evil is an expensive failure. It reverses the divine order and seeks to make the way of the transgressor easy instead of hard. Other cities have given up this sort of thing and it is time for Chicago to do the same.

THE JUDGE'S ARGUMENT AGAINST PROTECTED VICE.

The Northwestern Christian Advocate of Chicago, on January 25, 1911, published an article part of which follows, in which Judge William N. Gemmill expresses not only his personal convictions but virtually the convictions of most of the upright judges of the Anglo-Saxon world.

In 1899, and again in 1902, an international conference, composed of delegates from thirty-three nations, met in Brussels and considered the question in all its bearings upon the health and welfare of the nations. The great majority of the delegates to these conferences came from nations where the social evil was regulated by license, but the conference refused, by an almost unanimous vote, to recommend that system for the government of their cities. The experiences of Paris, Vienna, Berlin, and St. Petersburg, where regulation under strict medical and police supervision had long been an established policy, showed nothing of advantage, but an increasing opportunity for crime, corruption, and disease which shocked even the advocates of the system in the conference.

The cities in England and America, with but few exceptions, have consistently refused to license the social evil, congratulating themselves that they possessed a higher moral instinct than the municipalities of Asia and continental Europe. But what we have refused to license under laws providing for police and medical supervision, we have tolerated without either medical or lawful police supervision. The consequence of such a policy is that we have a condition in our cities of uncontrolled lawlessness which ought to put to shame every sober-minded citizen.

* * *

A large district in Chicago is set apart wherein men and women are permitted to violate every law of the city and state

intended to make the community decent, healthful, and law-abiding, and in which refuges of crime are established, which are not only immune from prosecution, but are protected from interference by the sworn officers of the law. No community will be law-abiding unless it has respect for the law, and no one will have much respect for a law unless it has back of it a power that will compel its enforcement.

Our legislative bodies have usually been in advance of the majority of the citizens whom they represent in legislating upon moral and social questions, and it has frequently happened that the majority of the citizens of a community have been opposed, from sentiment or principle, to certain laws touching the social welfare.

* * *

Where, however, is the man or the set of men who will say that the laws of our state and city which are intended to suppress dives and disorderly houses should be repealed? Where is the man who, either in private or in public, will assert that by the enforcement of these laws his constitutional rights are infringed upon? Where is the man who over his own signature will say that these plague spots in the city with their dens of thieves are either a benefit or a necessity to him or the community? Canvass the citizenship of Chicago, and, no matter what their religion or their politics, ninety per cent. of them will tell you that these disreputable institutions are a menace to the community and ought to be wiped out.

* * *

The greatest problem of civil governments is to determine how to make it the easiest for men and women to live moral, healthful, and happy lives and the hardest for them to become immoral, unhealthy, and criminal. The only difference between the habitants of a small town and those of a large city are that in the latter more of the lawless and criminal congregate.

Must the law-abiding citizens of Chicago maintain these disreputable institutions for the sole benefit of the law-breaker and the criminal? But, it is said, if these houses are closed,

what will become of the eight thousand and more girls who are at present inmates of them and who will be cast adrift? It is urged by some that they will be scattered throughout the city, where they will pollute two million respectable citizens. If the evil influence of the eight thousand bad people upon two million good people is greater than the good influence of the two million good people upon the eight thousand bad people, then the two million good ought to be offered as a vicarious sacrifice. They will not, however, be thus scattered if the decent people and the officers of the law do their duty. Most of them will flee to other and more lawless communities.

The real problem is not what to do with the present inmates of these houses. Death will soon solve that problem. The average life of the girls in these institutions is about five years. Five years from now most of the eight thousand girls now in these places in Chicago will be dead, and eight thousand recruits will have taken their places; in ten years another eight thousand will have in turn taken their places. Nothing is more certain than if the law is enforced and all these institutions are closed and kept closed, the next eight thousand girls, and the next, and the next, will not get into them, and most of them will be saved to lives of respectability.

* * *

The question is sometimes asked why are not these girls fined more heavily or sent to jail when brought into court. Every dollar of fine assessed against them but adds that much to the burden of debt they owe to their keepers, and prolongs their period of slavery. Until their debt is paid even their street clothes are held as a pawn for their freedom. The whole system of fines in such cases is wrong, but it is a part of the general folly of trying to regulate a business that is wholly immoral and illegal.

* * *

Our cities boast of their efficient boards of health. Through them the strictest quarantine is enforced against the ravages of diphtheria, scarlet fever, yellow fever, and smallpox. The

victims of these dread diseases are completely isolated. But the scourge of these terrible maladies combined does not equal the black plague that arises from these segregated districts, about which there is no quarantine, but in and out of which daily go thousands of people spreading the contagion to tens of thousands of innocent victims.

Let every owner or lessor of the buildings used for criminal purposes be the first to be arrested and sent to jail. Let every disorderly house be closed and kept closed, and I am sure that the first mayor who inaugurates such a reform will be applauded by ninety per cent of the voting population of Chicago.

To the preceding arguments of physicians, educators, clergymen and judges, we could add the cry of good women, as voiced in England by Mrs. Josephine Butler and in America by Miss Frances E. Willard and the Woman's Christian Union. But even the traffickers in women know that there is no real argument in behalf of their abominable trade. Some of them have said to our missionaries, "You people have all the argument; nothing can be said on our side."

The government that protects houses of ill repute is not civilized. Politicians who protect these places deserve to be made cell-mates in the penitentiary with the White Slave traders. Neither the traffickers or the politicians, who give them a permit to trample the laws in the sewers, can escape damnation.

Because vice makes war upon the soul, ensnares Sunday school girls, debauches choir boys, blights homes, blasts innocent wives, blinds helpless babies, keeps young men away from church and devours their wages, with which they might support churches, missions, hospitals, orphanages and every good cause; because a vice district engulfs great cathedral-like edifices as if a volcano had opened beneath them; therefore the church of God should make war upon this vice and this traffic, which makes war upon the soul, and upon the church, which is the earthly home of the soul.

CHAPTER XXI.

THE DEVIL'S SIAMESE TWINS.

By Rev. Ernest A. Bell, B. A., Superintendent of the Midnight Mission, Chicago, Ill.

Liquor and Lust—The Inseparable Twins—The Saloon and the Brothel the arch-destroyer of women—Vice cannot exist without drink—True stories and incidents gathered in the underworld of vice and shame.

Liquor and lust are commonly so inseparable that we inevitably think of the saloon and the brothel together. So much is this the case that liquor dealers who fear the destruction of their business because of its alliance with vice, are seeking to extricate the liquor trade from the unsavory partnership. The saloon is the arch destroyer of men, the brothel the arch destroyer of women. A sort of hellish blood-relationship exists between them.

While it is quite true that many men drink even to drunkenness, without being licentious, and that some women are immoral who do not drink, yet the ages-long and world-wide association of drink and vice makes of the two a sort of inseparable Siamese Twins. The only apology to be offered in using the expression that heads this chapter is not to drink, not to vice, not to the devil, but to the memory of the Siamese brothers.

In Chicago we have had until May 1, 1910, the combination of saloon and brothel in one building with open doors from the bar to the indecent resort. Hundreds of resorts which had no saloon attachment sold liquor without a license, the city government giving them a practical bounty of $1,000 a year, the price of a saloon license. It seems unthinkable that a government sworn to execute the laws could be so reduced to anarchy

in this respect. Yet this was the infamous position of our city government until May 1, 1910. On May 15, 1907, in presence of Arthur Burrage Farwell, president of the Chicago Law and Order League, Deaconess Lucy A. Hall and several other persons, I heard the Mayor of Chicago positively refuse to suppress the illegal sale of liquor in houses of ill-fame. On two subsequent occasions he renewed the refusal to suppress the unlicensed sale of intoxicating liquor in houses of prostitution. These refusals were brought to the notice of two grand juries, which notified the mayor and the chief of police of the unlawful condition, which they were tolerating. Early in 1910, LeRoy T. Steward, who had been in office as chief of police for a few months, determined to suppress the sale of liquor in the resorts, and issued an order to that effect to become operative May 1, 1910. The order was issued in perfect good faith and has been honestly enforced by the chief, who has had difficulty to get honest co-operation from his subordinates.

To illustrate the way the chief's order is not obeyed, the following statement of an efficient investigator well known to the Chicago Law and Order League is here given, abridged from the investigator's report under date of February 27, 1911.

RAIDING A RESORT.

"Mr. B. M. and myself entered above house last night at 11 o'clock. Beer was ordered all around, and we had to pay a dollar for same. We made inquiries for the nice young girl nineteen years of age that the woman promised us when we were there before. When the girl came she proved to be a young woman very much out of place in such a resort. The girl broke down and cried and protested against the life she was going to live, saying among other things that she was not that kind of a girl, but some well-to-do man of this city had brought about her ruin, and she had started on the downward road and did not know how to stop it.

"I called up Mr. Farwell and laid the matter before him. He directed me to go to the police station. We did so and had a

talk with the sergeant on duty He called in Detective Sergeant B—— and they decided to go and take the young woman into custody. We also told the officers about the beer we had bought in that flat, so the sergeant was instructed to take all the beer found.

"We went to the flat and were admitted. After a minute or so came the officers, and then came confusion. We were informed that we could not see the young girl, but she was finally produced. She was ordered to get her clothes and come along. In the meantime we had a merry row with the woman who keeps the resort. I entered the kitchen and found in the ice-box over twenty-five quarts of Edelweiss beer. I asked the sergeant to go out and take it. He sent one of the officers along with me, but when we got to the kitchen the landlady was at the door and forbade us to enter. After some talk she let the officer in, but forbade me to come, calling me all the vile names she could think of and threatening to blow my brains out and cut me open —the officer never telling her to keep quiet.

'The officer looked in the ice-box and said he did not see anything. I asked him if he did not see some bottles of beer—which she had covered over with a cloth. He admitted that he saw some bottles there—"of milk" the woman said. I went out and called Sergeant B——. He came a moment later, but now the landlady got mad for good and she was acting like a crazy being. I expected her to do me physical harm, and all the while the officer was standing around and not doing anything. So I demanded to know if he would stand there and let me be abused like that. He said nothing, but the woman yelled at me "I will get a big Irishman I have at the central police station to come and split your head open soon."

"I then asked the sergeant to do his duty and get that beer, and not let us waste time on that woman. He replied that he would attend to that and for me to mind my business, but he went to the ice-box and took out one bottle of beer. I asked him if that was all he could find and he stated that was none of my business. We then left and just as we had gone outside the door, the ser-

geant was called back by the woman and he had some talk with her. We all proceeded to the police station. The young girl was booked and sent to the annex for women at Harrison Street police station. We received permission to ride with her in the patrol wagon and on the way had a long talk with her. At the annex she asked us to send a telegram to her sister in New Orleans, which we did. She is a very beautiful girl, with a high school education, good breeding and fine presence."

Of course there is great profit in beer and other drinks at the prices that are charged in resorts—in some place a dollar a bottle for beer, five dollars a bottle for wine. A single resort records a sale of thirty thousand bottles of beer in a year, with a probable profit of more than $6,000.

Not only is the liquor sold for the profit it yields directly, but it inflames low desire and also faciliates robbery, which is of constant occurrence in the resorts. Many vicious women are expert pickpockets and many others are very skillful in persuading foolish men to part with their money in what they madly consider a good time.

HIGH SCIENTIFIC TESTIMONY.

In the great work of Professor Von Krafft-Ebing, M. D., entitled Psychopathia Sexualis he wrote on page 40 in Redman's English adaptation of the twelfth German edition:

"To civilized man the ready presence of ideas which exhibit sexual desire is of distinct import. The moral freedom of the individual and the decision whether under certain circumstances, excess and even crime, be committed or not, depend, on one hand. upon the strength of the instictive impulses and the accompanying organic sensations; on the other, upon the power of the inhibitory ideas. Constitution and especially organic influences, have a marked effect upon the instinctive impulses; education and self-control counteract the opposing influences.

"The exciting and inhibitory powers are variable quantities. For instance, over-indulgence in alcohol is very fatal in this re

spect, since it awakens and increases sexual desire, while at the same time it weakens moral resistance."

With Dr. Krafft-Ebing agrees Dr. G. H. Van Dyke, of the College of Physicians and Surgeons in Chicago, which is the medical department of the University of Illinois. Dr. Van Dyke writes:

"The battle against the ever-present and alert sexual desire is made very much harder to win if stimulants are indulged in; first, because of the direct effect they have upon those organs, and, second, because of the evil company the user of stimulants seeks.

"Even the milder stimulants, as tea and coffee, are injurious to the young boy, and the stronger ones, as tobacco, beer, and whiskey, are to be absolutely discarded by the one who is trying to lead a clean life. Frequently acts are committed under their influence, that would not be allowed at other times. It is very common, and sad, too, for those overtaken by a sexual disease for the first time, to say, "I was with the boys and we had a few drinks, or I would not have done it." The user of stimulants and an impure life are so commonly associated that it is not often one is found alone."

DRINK AND DANCE HALLS.

If it is hazardous to a young man's character to indulge in liquor, it is almost fatal to a young girl's virtue to drink. Destroyers of girls almost invariably induce them to drink and dance. Since the writing of this chapter was begun Miss Jane Addams, America's best known woman has made an address before the Chicago Credit Men's Association in which she said:

"There are 306 licensed and 100 or more unlicensed dance halls running in Chicago. The main support of most of them is their sale of liquor. They have four minute dances and twenty minute intermissions, in which every opportunity and encouragement to drink is given the dancers. As most of the attendants are boys between sixteen and eighteen and girls between fourteen and sixteen, and as there are about 28,000 attendants

each night, this readiness of the hall proprietors to encourage intoxication becomes a point of some interest.

"Everything about the halls converges to get the dancers into trouble, to befuddle them with liquor until they forget the proprieties—even the decencies. Present supervision is inadequate; during the recent investigation it was found that of 158 policemen on duty at various halls only seventeen were paying attention to anything except the stopping an occasional fight.

"The same things which apply to dance halls may be said to apply to the excursion steamers which ply the lake in summer. They need supervision. Dancing is surely an innocent pastime; sailing certainly should be—yet under present conditions both are distinctly dangerous."

LIQUOR ROBS CHILDREN OF PARENTAL CARE.

Indirectly liquor is a fruitful cause of vice by making fathers and mothers too, morally incapable of caring for their children. Drunken fathers and mothers are unable to govern their boys and girls, and of course they are unable to set them the right example of self-control.

The vice resorts are recruited and supported from weak and silly of both sexes—who ought to be protected, restrained and corrected, and will be whenever we become Christianized. It is not enough to put safety appliances in mills and factories and on railway cars and tracks; there must also be moral safety appliances to prevent moral injuries and death.

Many young wives, finding their husbands worthless from drink and other evil habits, sink into the ranks of fallen women. It is appalling how many prostitutes have been wives, and mothers.

The following story has been written for their chapter by the Rev. Alice Phillips Aldrich—the Tragedy of Lotty.

MAN, WOMAN AND WINE—THE TRAGEDY OF LOTTY.

Charlotte H., or Lotty as we called her, was left an orphan when but a little child, and was placed in a children's home in Detroit.

When she was very young she was sent to a family in another city. The woman who took her promised to give her good care, and bring her up in the right way.

The woman failed to do right by the gentle little orphan; was very unkind and quick tempered with her, and made her life very unhappy. Lotty had no one to tell; and was really afraid to write the superintendent of the Orphans' School, as she felt she would not be understood.

But as she grew older, she began to plan to be free from her unpleasant home. She was nearly 18; and had had no opportunity to make friends; but through the lady who lived next door, who pitied her, she was informed that she would soon be of age. It was not long before she left the place called home, where she had been so lonely and sad.

Lotty hardly knew what to do, or where to go, but secured work in a chair factory; and through one of the girls, found a cheap room. This would have been well, if the girl and the woman who kept the house where she roomed had been all right. But, unfortunately, they were not, and while it was not really a house of ill repute, the woman was vain and silly, and without character. One evening Lotty was told that company was coming and she must look her best as the two young men were "swell." Lotty did as they told her and was much impressed with the appearance of the two young men she met.

The poor girl was very much pleased, and had what she called a fine time; after supper one of the young men paid her so much attention that Lotty was all aflutter and much flattered. The company left about 11 o'clock, but before going, one of them had secured a promise to go driving the next evening after work. He was to meet her as she came out of the factory and take her to supper.

That night the poor, simple girl was so excited, that she could hardly sleep, and when she did, she dreamed of her gallant knight and thought she was a great lady.

The next morning she clad herself in her best and borrowed some trinkets from her girl friends. She could hardly wait

till the night came. At last the bell rang to cease work and with much excitement she prepared herself for her longed-for drive. When she left she found the young man waiting. He treated her very respectfully and helped her into the carriage and Lotty thought there never was so happy and proud a girl in the world as she.

She was much pleased when Mr. M. told her that he was going to take her to his Auntie's, just outside the city, in a fine old home. And long before they reached the house he had won the confidence of the poor, confiding girl and learned her life story, —a story which aught to have melted the heart of anyone,— but it only helped this son of Baal to accomplish his ends more easily. At last they reached the house. As they drove in, they were met by a man who took charge of the horse, and at the door a butler awaited them. Poor Lotty trembled with expectation and almost believed her dreams had come true. They were shown into a fine reception parlor and after a time the lady of the house came in and was introduced to Lotty as "Auntie."

Supper was served in a private room, and one thing that Lotty thought strange was that they were served alone, but she supposed that Mr. M.'s aunty must have eaten before. After a while wine was brought on the table and Mr. M. poured out a glass for each. Lotty refused and said she had never drunk wine. To this Mr. M. said it was time she learned and laughingly told her that she must take it for his sake, which she did. Soon he insisted on her taking another glass. Lotty was helpless in a short time and knew nothing until the next morning when she found herself in bed in a beautiful room. She could hardly realize what had happened for a time but when she did she wept and sobbed, saying: "Oh, Mr. M., what have you done? How did I come here?'

He told her not to act like a baby but to be a real, little woman. She need not cry. She was to stay there in that house and he was going to come and see her real often. She would have nice clothes to wear and live in ease. But Lotty could not be comforted, and Mr. M. left her telling her she better be sen-

sible as she would be "much better off there than in the factory with those cheap people."

She lay with her face buried in the pillow for some time. She remembered that she had learned to pray long ago and for the first in a long time she poured her broken heart out in prayer, and sought forgiveness and help. She made up her mind that she must get away from there, and was dressing when the "Auntie" came in and told her that she had better rest. Said she would bring her some better clothes. But Lotty, weeping and ashamed, begged to be let alone and allowed to go, and said she just wanted her own clothes.

The woman told her not to be foolish for she could not go out of that house. She belonged there. That Mr. M. had paid for her board and she, the woman, was responsible for her. So she could not let her go. She told Lotty she ought to be proud and thankful that so fine a man had taken a fancy to her. That if she would act all right she would lack nothing.

Lotty had learned to keep silent. And when the woman saw Lotty had nothing to say, she said:

"There now, I knew you would be sensible. I told Mr. M. so," and left her.

Lotty lay down in weakness and grief, and understood fully that if she ever left that house she would have to steal away. As she knew nothing of the place she felt she must wait her time, which she did. She did not have to wait long, however, she was so on the alert and felt that she must leave that night. That same evening she was given some fine clothes and dressed by a maid, as they were to have company.

That night, wearing a long cloak, which she found in the hall, she made her escape.

She walked three miles before she reached the city and then she came to our home for women and girls and asked for shelter. She was ill for some time and her case was taken up by the W. C. T. U. of that city. By means of a handkerchief, bearing his name, which the man left in the bed, and which Lotty had

hidden away to prove her purity, we were able to make a plain case.

The man was sued for $10,000. His father was his bondsman and it is needless to say that he ran away and no trace of him could be found. Repeated efforts were made to abduct Lotty so as to prevent her from appearing in court as a witness.

Lotty gave birth to a child before the year was up and in less than three months died on the operating table. The young man's mother adopted the baby.

Thus ended the life of orphan Lotty. Ignorance, vanity and flattery, wine and a wicked man were the destruction of her young life.

In the Judgment Day when these two are called before the Judge of all the earth, who will be held responsible for the young life so ruthlessly sacrificed, and the little new-born babe left without the right of father or mother?

Shall we who know of such crimes be silent? Would not the very stones cry out if we were; and would not the poor deluded and vain unfortunate girls stand before us in the Judgment and condemn us?

God, give us grace to do thy will.
And wisdom too, we pray
That we may lift the erring ones,
Into the blood-washed way—
To Christ, the Truth, the Way.

Alice Phillips Aldrich.

CHAPTER XXII.

ARTICLES BY THOSE WHO KNOW.

Short articles on White Slavery by those who have investigated and know the conditions as they exist, including Professor Jeremiah W. Jenks, Cornell University, Ithaca, N. Y., G. Stanley Hall, President Clark University, Worcester, Mass., Rev. James M. Cleary, Minneapolis, Minn., St. Clair Adams, New Orleans, La., Leonard A. Watson, Cincinnatti, O., Emma F. A. Drake, M. D., Denver, Colo.

By Jeremiah W. Jenks, Professor Cornell University, Ithaca, New York, Member the Immigration Commission, Washington, D. C.

The investigations of the United States Immigration Commission and the very successful prosecution taken up and carried through in Chicago and elsewhere, for the last two or three years, have proved beyond question that a traffic in white slaves exists, and also that effective headway toward its suppression can be made.

This traffic has been carried on for a good many years with immigrant girls, and, to a much greater extent, with American girls, especially those found in country villages and the smaller cities who are brought to the great cities. From the very nature of the cases, they have been very difficult to discover. Everyone connected with the business, including even the victims themselves, naturally do their best to keep everything connected therewith in the utmost secrecy.

Moreover, until the last year or two the laws, both federal and state, have been extremely defective. At the present time, however, under the law of Illinois and similar laws in other states, and under the new federal act passed last spring, it is much more easily possible to secure convictions and the punishment of those making this traffic their source of profit. The success of many late prosecutions in various sections of the country prove this beyond dispute. What seems to be needed

now above all else is an enlightened public opinion, and a greater readiness to see and recognize the facts relating to this traffic as those which may be taken up and considered by moral, sensible people. In this way it becomes far easier to see and secure evidence than has been the case heretofore, and with public opinion aroused, convictions can be more readily assured. There is reason to believe that thus in no long time the worst evils of this infamous traffic will be largely suppressed.

By G. Stanley Hall, President, Clark University, Worcester, Mass.
Author of Adolescence, Educational Problems, Youth, Aspects of Child Life and Education, Etc.

The white slave traffic is one of the most tragic and barbarous aspects of our civilization which it has long besmirched. I am in hearty sympathy with every righteous and judicious mode of suppressing it, and such a campaign cannot be carried on without work that is not only hard but in its details very repulsive to decent people. The suspicions that attach to pure young men and even the few earnest Christian women graduates who lately sought to investigate with a view to suppression of the social evil is a sad commentary on the state of things and one of the chief obstacles in really getting at the facts. I have no sympathy with the kid glove method of handling these questions.

By the Rev. James M. Cleary, Pastor of the Church of the Incarnation, Minneapolis, Minn.

"Vice conditions in Minneapolis," do not differ materially, I fancy, from conditions in many other rapidly-growing cities. The "Social Evil" has been a much agitated problem in Minneapolis from its earliest history. When Minneapolis began to assume metropolitan proportions, some twenty-five or thirty years ago, its municipal authorities tried various methods of controlling and regulating the social evil. Like many other western towns, vice conditions were under somewhat lax control in the pioneer days. When Minneapolis had a population of about sixty thousand, saloons were wide open, social vice was

almost unmolested, houses of ill-fame were permitted to flourish, everybody was so busy pushing the growth of the city onward, that much attention was not given to the checking of the social evil. Social vice was soon, "segregated" however, well known public houses of ill repute were unmolested, and a vicious system of monthly fines for the keepers and the inmates, was recognized as a proper check to the evil. About fifteen years ago, when the city had taken on a population of close to two hundred thousand, the fine system was abandoned, certain districts were relieved of sporting houses and an alleged segregated district was established. The dreadful evil, however, was by no means segregated, as it never has been, in any city, and conditions became most unsatisfactory.

Citizens interested in business property, and otherwise, in the alleged segregated district, began a vigorous agitation for relief from the local disgrace attached to their part of the city, and strenuous efforts were made to suppress the flagrant evil. The situation of the city, however, in such close proximity to St. Paul, has complicated the problem at all times. At the present time, a strong sentiment pervades both cities that they must work in unison in order to secure satisfactory results for both cities. About three months ago the mayor of Minneapolis appointed a "Vice Commission" of fifteen, thirteen of whom are men, and two women, to study vice conditions and report the result to the mayor and common council. The report of this vice commision has not yet been made public. What the findings of this commission may be, cannot, as yet, be known. The commission is waiting for reports from similar commissions in other cities, and making a very careful and intelligent study of the vexing problem. In the meantime, a policy of strict suppression of the social evil is being pursued. It is quite evident that this policy of suppression is not having a fair test, as all realize that the situation is practically tentative, both those in favor of and those hostile to a policy of absolute suppression, are waiting for the final report of the vice commission. Even if this policy of suppression were regarded as permanent, suf-

ficient time has not yet elapsed for giving it a fair trial. Reforms of this kind necessarily move slowly, many circumstances contribute to weaken their force, and patient firmness is needed to bring about lasting results. All students of social problems understand that constant, unremitting vigilance and tireless activity are necessary in order to check the vicious zeal of those interested in protecting vice. In my judgment, the problem of dealing with the greedy owners of property, who harvest a putrid crop of exorbitant rentals from property devoted to lubricity, is the most difficult of all the problems that perplex the social reformer.

Although I am not at liberty to state what the prevailing sentiment of the members of the vice commission is, regarding the question of segregation, as it is called, I feel quite free to state that the judgment of the vast majority of all good citizens, who have given intelligent thought to this grave matter, is that segregation has been a dismal failure in Minneapolis, as I believe it has been everywhere. The opinion of those who have not given to the subject very special attention, is of no value whatsoever. The opinion of those who are influenced by long standing traditions, no matter how sincere and disinterested, is of very little value, for the reason that it is prejudiced, formed without any real investigation of facts, and not guided by an intelligent understanding of human nature.

The depraved passions of men and women are not cured nor corrected by indulgence, but they may be controlled if left without hope of indulgence. Suppression is the only sane and safe method of correcting the depraved passions of the human heart. The vice of licentiousness must be left without hope. It must be hunted and branded as a detestable evil. Next to the healing and elevating influence of religion, that enlightens the mind and molds the human conscience, the influence of public opinion against this shocking vice, is the most potent deterrent in human society. It is safe to say that a powerful public opinion against social vice in Minneapolis is producing excellent results. The system of segregaton seems to sanction the existence of the

evil, engenders lax notions of virtue among both young and old, and blurs the moral vision. It is puerile and frivolous to claim that if the vicious element in the city be forced to abandon their public profession and practice of vice, they will suffer great hardships, for what can they do to earn an honest livelihood? They are free to do what other upright and honest people must do, engage in honest occupation, enter an honest employment, conduct themselves decently, as all honest people should. Vice has no right to respect or protection in any community. Minneapolis, I feel confident, will do its full duty in making it difficult for vice to flourish in our fair city.

By St. Clair Adams, District Attorney, New Orleans, Louisiana.

In New Orleans while prostitution is not legally recognized as a legitimate occupation, nevertheless, the City, by ordinance has set aside a district within which such avocations are tolerated. This district is policed and a serious effort is presently being made to confine these unfortunate women within the specified boundaries of the district. The women that are usually found there are those who have naturally drifted into prostitution and the houses and cribs are certainly not supplied by an organized traffic in women.

The white slave evil, existing in New Orleans with reference to this prescribed district, results from these women voluntarily permitting men to live off of their earnings from prostitution. It has always been my belief that the women submit to this nefarious custom in order to have some men who will associate with them on terms of equality, i. e., accompany them to the theatre and other places of public resort.

Unless the woman, through jealousy or spite, is turned against her companion, it is very difficult to obtain evidence that is sufficient to convict in this class of cases. The professional pander, who inveigles women into prostitution, or who bring women into the State from elsewhere, for such purpose, is practically an unknown quantity here. There have been such cases, however, of women panders, who have recruited in the City of

Orleans and sent the women either to Havana, Cuba, or to Panama. We have had two cases of this character in the last six months, and the Federal authorities have vigorously prosecuted them under the national law upon the subject.

Up to last August there were practically no laws upon the statute book in Louisiana directed against any phase of the white slave traffic. During the month of March, 1910, Mr. Clifford G. Roe of Chicago, delivered a lecture in New Orleans and while here submitted to me the white slave laws which were subsequently passed at my instance and with the assistance of the Era Club, a public spirited woman's organization, in July, 1910, by the Louisiana Legislature. These laws are now Acts Nos. 167, 287, 295 and 307 of 1910, and cover every case that can arise out of this nefarious and abominable practice. Since they have gone into effect there have been five prosecutions in the City of New Orleans, four of which were successful, as follows:

1.—No. 38,218, Pascal Lamarque, living off the earnings of a prostitute, Oct. 14, 1910, 6 months in the Parish Prison.

2.—No. 38,229, Percival Seeley, living off the earnings of a prostitute, Nov. 2, 1910, 6 months in the Parish Prison.

3.—No. 38,409, James Rogers, living off the earnings of a prostitute, not guilty.

4.—No. 38,579, Ogglesby Allen, living off the earnings of a prostitute, Feb. 10, 1911, one year in the Penitentiary.

5.—No. 38,691, Millard W. Scroggins, pandering, guilty on two counts, March 1, 1911, four years in the Penitentiary.

The last is the only real case of pandering that has developed since the enactment of our new standard white slave laws. My office proposes to prosecute all cases under these statutes as vigorously as it is possible to do, and while we have not had many cases as yet, my office has been uniformly successful in pressing these to conviction.

The most notorious character in the New Orleans restricted district, one Sam Felix, who, if any one here is engaged in actively bringing women into the State is, we succeeded in con-

victing on Jan. 15th, 1911, of assault and battery upon a woman of the underworld, and he is presently in the Parish Prison for six months. Heretofore the authorities have been unable to convict him. The elimination of the business of prostitution from our civilization, is, in the light of history, impossible, but it is possible and practicable to destroy and remove from our midst that unclean and noisome thing called pimp and pander.

Leonard A. Watson, Sec'y Cincinnati Vigilance Society.

When Detective Sergeant Bowler of Chicago was in Cincinnati, early in the month of February, 1911, and walking through the outskirts of the "red light" district with me, between eight and nine o'clock one evening, he was aghast at what he saw, and stated that never at any time, would such things have been tolerated in Chicago, as were transpiring openly in Cincinnati.

This was but another way of saying, what we, who have been waging a war against the "white slave" traffic and its kindred vices, have realized for a long time, namely, that Cincinnati is perhaps the most depraved city, from the view point of public immorality, in the country; but even bad as it was when brought to the attention of Sergeant Bowler, it was much worse when the Cincinnati Vigilance Society began its work in the fall of 1910.

This society was incorporated on the 28th of October, under the laws of the State of Ohio, and began the herculean work of cleaning up Cincinnati, in regard to the open practice of the social evil.

For many years, the police force has been a factor in the predominate political organization of the city, and a system of tolerance, regarding the practice of vice, and an alliance between the "organization," and the proprietors of the gambling houses, brothels, and other evil resorts, resulted in a condition of affairs that was, not only a menace to civilization, but was sacrificing hundreds of the boys and girls of the city each year.

The condition can be better understood, when I state that almost without exception, the business men to whom I appealed for aid, were afraid to give me any assistance, and even when

they did give a small sum toward the work, it was under the promise, that all their connection with the society should be kept absolutely secret. Bank clerks, and employees of various corporations, who expressed sympathy with the work, stated that they dare not become connected with it in any way, because they knew that if it were found out, that they gave even slight encouragement to the work, they would be summarily discharged from their positions. The vice-mayor, the director of public safety, the chief of police, all came out in bitter denunication of the society, and stated that there was no such thing as "white slavery" being carried on in Cincinnati. Even ministers of the gospel stated that "white slave" agitation was hysterical, and that really it was very wrong to agitate the matter, as it would result in nothing but an undesirable publicity, when as a matter of fact, conditions were no worse in Cincinnati than elsewhere. Many business men actively opposed the work of the society, giving various reasons; but one which was not given by them appeared in the printed report of the Quadrennial Board of Appraisement, which shows that almost every old family name and the name of almost every estate, having large holdings in Cincinnati, appears among those owning property, rented for immoral purposes.

Notwithstanding the fact, that it has been almost impossible to get anything like adequate financial support, a great deal has been accomplished. Thirty-two girls have been rescued and sent to their homes. More than as many more have been helped, and either placed in institutions or otherwise aided, with a view to their social rehabilitation. Seventeen panderers have been arrested and a number of them tried.

Frank Miller, who placed his young wife in a house of prostitution, was sentenced by the common pleas court, to one year's imprisonment, and a fine of $500.

Jacob Portney, who brought a girl from Chicago, was sentenced to four years at hard labor, in Leavenworth, Kansas, and the costs of prosecution.

Emma Harris, who for twenty-three years has kept one of

ENTRANCE TO A HOUSE OF SHAME.

The picture snows the entrance to a notorious vice resort, with three of the wanton women at the door. A missionary who was making the rounds, is standing close by. It is when these girls are ill or in trouble that they are most easily brought to their senses.—ChapterXX.

BISHOP OF LONDON PREACHING IN WALL STREET, NEW YORK

The best loved man in England. He preaches in the slums at midnight, and in his cathedral he pleads with the leaders of his church and nation against the false modesty which keeps young people in ignorance of the wages of sin.

the largest and most lavishly equipped houses in the city, which she owns, was sentenced to four years at hard labor, in the federal penitentiary, at Leavenworth, together with the costs of prosecution.

Bessie Green, twenty-six years old, who for several years had been an inmate of the Harris house, and who acted as the emissary of Emma Harris in, bringing two girls from Charleston, W. Va., was sentenced to one year at hard labor in the federal penitentiary at Leavenworth, Kansas, together with the costs of prosecution.

Violet Thomas, who was guilty of a technical violation of the law, was sentenced to thirty days' imprisonment in the county jail of Miami County, at Troy, Ohio.

Della Bennett, keeper of one of the largest houses in the "red light" district, who brought two girls from Chicago, was found guilty, but as she was herself the victim of a notorious person, and as she wished to leave the life and lead a life of respectability, the officers of the Society plead with the judge for leniency in her case, and she was let off with a sentence of eleven months in the Troy jail, and the costs of the prosecution.

There are a number of cases in which the prosecution is ready but which have for various reasons, been adjourned to the spring term of court.

It has been almost impossible to do anything in the state courts because the law in this state, through the interpolation in each section, of the statute, of the words "against her will," has rendered farcical the prosecution of "white slavers." The Vigilance Society, however, has had a comeptent law introduced in the legislature, and hopes before this is published, that the law will be effective.

The various departments of the government, state, county, and city, have been brought into active co-operation with the Society, and effective work has been accomplished, looking to the cleaning up of the city.

The most vicious element and the one which is, in the estimation of the writer, the most dangerous, is the assignation house,

or flat, where young girls can be taken. These places are distributed throughout the lower and business parts of the city and even in the most exclusive residential sections. During the last two weeks of February a large number of these places in the residential districts, many of which had existed in their then locations, for from ten to thirty years, were through the efforts of the society, compelled by the authorities, to give up their business.

While much has been accomplished, there are hundreds of professional panderers living in Cincinnati, and carrying on their vile trade, but until we get an adequate statute, they are immune from prosecution.

By Emma F. A. Drake, M. D., Denver, Colo.

In considering the white slave traffic, this infamous plot upon civilization, we are quite apt to put by far the greater emphasis on one side of it and one side alone, and that the shame and hurt to the daughters of the world—but I am convinced that to drive it out most speedily and most effectively we must put the greater stress where it rightly belongs upon the demand not the supply, which makes this shameful trade possible.

If moral criminals were branded as in the days of our Puritan ancestors and all were compelled to wear the scarlet letter A, significant of their lost virtue, five times as many of the sons as of the daughters of the land would wear the symbol of shame.

The greedy pandering reptiles, who for money furnish to the markets the deceived and stolen victims ply their trade because of the demand for it, and because four fifths of the demand must be supplied in this way.

To say that the many frequenters of these houses where honor and shame are lost believe that the inmates are there because they choose to be only proves the necessity for enlightening the world by tracking the truth concerning this horrible evil thing.

No amount of fine talk, no amount of theorizing, no amount of experiments regulating this trade in vice and virtue can prevent the sexes from rising and falling together. Only when we

have a nation of clean pure men shall we have a country of virtuous women, and this must be said over and over again until it is firmly fixed in the minds of adults and youth alike. Right here must the emphasis in our teaching be placed and when our children are trained in the fact that a fall from virtue is as great in man as woman, institutions of vice will not be needed, slave traders will quit the business, because money can no longer be made in it—and our daughters will be safe.

CHAPTER XXIII.

LEGISLATION AGAINST PANDERS AND COURT DECISIONS.

Ammunition for Those Fighting the White Slave Cases in Courts—Model Laws for Legislatures, etc.

To the layman and average reader this chapter may seem dull and uninteresting, yet to those who are fighting against the traffic in girls, especially in the courts, the following information will undoubtedly be of great value.

Illinois was the first of the United States to pass a law directed solely against the white slave traders. Inasmuch as this was the pioneer state, many others have copied the law in part or in whole. However, in most instances the penalties have been raised. The penalty in the Illinois Pandering Law is far too light, and a movement is now on foot to raise the penalty. In other respects the law is considered first class, and has been sustained by four decisions of the State Supreme Court. As was seen in Chapter twelve, a Joint Club Committee was formed in Chicago during the month of March, 1908, for the purpose of securing adequate laws to punish the white slave traders. After deliberating for nearly two months over various proposed bills prepared by members of the Committee, on the fourth day of May the following resolution was adopted by the Joint Club Committees:

"WHEREAS, present laws of the State of Illinois are inadequate to punish the evil known as the white slave traffic which has grown to formidable proportions during recent years, and it is the desire of this Joint Committee of the committees appointed by Union League Club, Iroquois Club, City Club, Hamilton Club, Press Club, Jefferson Club, Quadrangle Club, Citizens Association, Chicago Law and Order League, Society

of B'nai Brith, and Illinois Vigilance Association to encourage and advocate the enactment of laws which shall be adequate to cope with said evil and that therefore be it

"RESOLVED that it is the wish of this Joint Committee that bills for acts as hereto attached and made a part of these resolutions be known as those endorsed and advocated by its members and this Joint Committee hereby does endorse and advocate the enactment into laws these bills attached hereto and the chairman instructed to appoint a committee to urge members of the Illinois Legislature to adopt these bills for enactment, with emergency clause attached to each."

The bill thus endorsed was that night sent to the Legislature at Springfield and the following day, May fifth, was passed by the House unanimously, one hundred and two members voting. The Senate concurred and sent the Act to the Governor who later signed it, and thus the first pandering law became effective on July first, 1908.

The following spring of 1909 it was decided by The Joint Club Committee to offer some amendments to the law to make it stronger.

The law as finally amended was largely the work of Honorable Harry A. Parkin, Assistant United States District Attorney in Chicago, Professor Ernst Freund of the University of Chicago Law College, Mr. Robert Catherwood, Mr. Henry P. Heizer, and the writer.

The amended law passed by the Legislature went into effect July first, 1909.

The Illinois Pandering Law now reads as follows:

1. "Any person who shall procure a female inmate for a house of prostitution or who, by promise, threats, violence, or by any device or scheme, shall cause, induce, persuade or encourage a female person to become an inmate in a house of prostitution, or shall procure a place as inmate in a house of prostitution for a female person, or any person who shall, by promises, threats, violence, or by any devise or scheme, cause, induce, persuade or encourage an inmate of a house of prostitu-

tion to remain therein as such inmate, or any person who shall by fraud or artifice, or by duress of person or goods, or by abuse of any position of confidence or authority, procure any female person to become an inmate of a house of ill fame, or to enter any place in which prostitution is encouraged or allowed within this state, or to come into this state or to leave this state for the purpose of prostitution, or who shall procure any female person who has not previously practiced prostitution to become an inmate of a house of ill fame within this state, or to come into this state or to leave this state for the purpose of prostitution, or who shall receive or give, or agree to receive or give, any money or thing of value for procuring, or attempting to procure any female person to become an inmate of a house of ill fame within this state, or to come into this state, or to leave this state for the purpose of prostitution, shall be guilty of pandering, and upon a first conviction for an offense under this act shall be punished by imprisonment in the county jail or house of correction for a period of not less than six months nor more than one year, and by a fine of not less than three hundred dollars and not to exceed one thousand dollars, and for conviction for any subsequent offense under this act shall be punished by imprisonment in the penitentiary for a period of not less than one year nor more than ten years.

2. "It shall not be a defense to a prosecution for any of the acts prohibited in the foregoing section that any part of such act or acts shall have been committed outside this state, and the offense shall in such case be deemed and alleged to have been committed and the offender tried and punished in any county in which the prostitution was intended to be practiced, or in which the offense was consummated, or any overt act in furtherance of the offense shall have been committed.

3. "Any such female person referred to in the foregoing section shall be a competent witness in any prosecution under this act to testify for or against the accused as to any transaction or as to any conversation with the accused or by him with another person or persons in her presence, notwithstanding her

having married the accused before or after the violation of any of the provisions of this act, whether called as a witness during the existence of the marriage or after its dissolution.

4. "The act or state of marriage shall not be a defense to any violation of this act."

The law relating to the retention by debt or otherwise of females in houses of prostitution is as follows:

"Whoever shall by any means keep, hold or detain against her will or restrain any female person in a house of prostitution or other place where prostitution is practiced or allowed, or whoever shall, directly or indirectly, keep, hold, detain or restrain, or attempt to keep, hold, detain or restrain, in any house of prostitution or other place where prostitution is practiced or allowed, any female person, by any means for the purpose of compelling such female persons directly or indirectly, to pay, liquidate, or cancel any debt, dues or obligations incurred or said to have been incurred by such female persons shall, upon conviction, for the first offense under this act be punished by imprisonment in the county jail or house of correction for a period of not less than six months nor more than one year, and by a fine of not less than three hundred dollars and not to exceed one thousand dollars, and upon a conviction for any subsequent offense under this act shall be punished by imprisonment in the penitentiary for a period of not less than one year nor more than five years."

Since this law was passed many cases have been tried under it in Illinois. One of the first was that of Jacob Jacobson. In company with Louis Brodsky, a confessed pander, he procured two sixteen year old girls and sold them to Abe Weinstein who owned a resort of shame in South Chicago. The writer prosecuted Jacobson, and he was found guilty in July. Brodsky entered a plea of guilty in August, and the same month a jury declared Abe Weinstein guilty.

Jacob Jacobson appealed his case to the Supreme Court of Illinois where the decision of the lower court was affirmed.

The following is a full report of the decision of the Supreme Court upon the case:

THE PEOPLE OF THE STATE OF ILLINOIS, DEFENDANT IN ERROR, VS. JACOB JACOBSON, PLAINTIFF IN ERROR.

Opinion filed December 21, 1910.

1. Constitutional Law—power of legislature where constitution confers jurisdiction on certain court. The jurisdiction conferred upon any court by the constitution cannot be diminished by the legislature, but in the absence of a constitutional prohibition the legislature may confer concurrent jurisdiction of the same subject matter upon another court.

2. Same—Section 2 of Municipal Court act, conferring jurisdiction in criminal cases, is not invalid. Section 2 of the Municipal Court act, in so far as it attempts to confer upon the municipal court jurisdiction in criminal cases in which the punishment is by fine or imprisonment otherwise than in the penitentiary, is not in violation of section 26 of article 6 of the constitution, conferring jurisdiction of cases of a criminal nature in Cook County upon the criminal court, as the jurisdiction so conferred is not exclusive. (Berkowitz v. Lester, 121 Ill. 99, followed.)

3. Same—Constitution does not give an appeal to criminal court in all criminal cases in Cook County. Section 26 of article 6 of the constitution does not give an appeal to the criminal court in all criminal cases in Cook County, but provides that such appeals as may be given by law in those cases shall be taken to the criminal court, and such appeals are tried de novo.

4. Same—When constitutionality of a statute is not involved. The question whether section 22 of the Municipal Court act, so far as it provides for a review by the Appellate and Supreme Courts of judgments of the municipal court in criminal cases, is in violation of section 26 of article 6 of the constitution, providing that appeals in criminal cases in Cook County which may be given by law shall be taken to the criminal court, is not presented for consideration in the Supreme Court where the question of the right of appeal to the criminal court was not presented to or decided by the municipal court.

5. Criminal Law—Section 9 of bill of rights contains no prohibition against a trial of several offenses at one time. Section 9 of the bill of rights, relating to the right of an accused person to a speedy and public trial by an impartial jury of the county where the offense was committed, contains no prohibition against the trial, at one time, of several offenses committed in the county where the trial is had.

6. Same—when question whether the accused had a right to be tried for one offense at a time is not presented. The question whether one charged in two informations with separate violations of the same section of a statute, each offense being a misdemeanor of the same grade and subjecting the offender to the same punishment, was entitled to object, on other than constitutional grounds, to going to trial on both informations, is not presented in the Supreme Court where

the defendant made no objection to going to trial nor any motion for the prosecutor to elect, and where there is no bill of exceptions in the record or anything to show that evidence of more than one offense was heard.

7. Same—several misdemeanors of the same nature may be embraced in separate counts of same information. It is no objection to an information that it charges, in separate counts, the commission of several misdemeanors of the same nature; and the joinder of several misdemeanors of the same nature will not, in general, vitiate in any stage of the prosecution, nor does the practice of quashing the information or calling on the prosecutor to elect, exist in such cases.

Writ of error to the Municipal Court of Chicago; the Hon. Michael F. Girten, Judge, presiding.

Louis Greenberg and Henry A. Berger, for plaintiff in error.

W. H. Stead, Attorney General, and John E. W. Wayman, State's Attorney, (Zach Hofheimer, of counsel) for the People.

Mr. Justice Dunn delivered the opinion of the court:

An information was filed against the plaintiff in error on July 19, 1909, in the municipal court of Chicago, which charged him with persuading a female (naming her) to enter a house of prostitution for the purpose of practicing prostitution. On July 29 a jury was sworn to try the issues; leave was granted to file an amended information, and an amended information was filed charging that the plaintiff in error procured the person named in the first count, and another (naming her), as female inmates of another house of prostitution. On July 30 the jury empaneled on the previous day was discharged; the plaintiff in error was arraigned and entered a plea of not guilty to the amended information and was also arraigned and entered a plea of not guilty to the original information; a jury was sworn and a verdict was returned finding the plaintiff in error "guilty in manner and form as charged in the information filed herein," upon which he was sentenced to imprisonment in the house of correction for two months and to pay a fine of $600 and the costs. A writ of error was sued out to bring the record before us for review.

It is first contended that section 2 of the Municipal Court act, in so far as it attempts to confer upon the municipal court jurisdiction in criminal cases in which the punishment is by fine or imprisonment otherwise than in the penitentiary, is unconstitutional because under section 26 of article 6 of the constitution the criminal court of Cook county is vested with jurisdiction of all cases of a criminal nature arising in the county of Cook. It was held in the case of Berkowitz v. Lester, 121 Ill., 99, that this jurisdiction was not exclusive, even though the legislature, by section 2 of division 10 of the Criminal Code, had attempted to make it so. Section 12 of article 6 of the constitution confers upon the circuit court jurisdiction of all causes in law and equity in language as broad as that which in section 26 confers upon the criminal court of Cook County jurisdiction in all cases of a criminal nature, yet in Myers v. People, 67 Ill. 503, we held that the jurisdiction conferred on the circuit court by section 12 was not exclusive, but that it was within the power of the legislature to confer upon county courts concurrent jurisdiction in criminal cases. The jurisdiction conferred upon any court by the constitution cannot be diminished by the legislature, but in the

absence of a constitutional prohibition the legislature may confer concurrent jurisdiction of the same subject matter upon another court.

It is next insisted that section 22 of the Municipal Court act, so far as it provides for the review upon error by the Appellate and Supreme Courts of the judgments of the municipal court of Chicago in criminal cases, is unconstitutional, because section 26 of article 6 of the constitution provides that all appeals in criminal cases in Cook County shall be taken to the criminal court and for this reason counsel think the judgment should be reversed and the cause remanded to the municipal court with directions to grant the plaintiff in error an appeal to the criminal court. The constitutional provision does not give an appeal in all criminal cases in Cook County to the criminal court, but provides that all appeals in criminal cases in Cook County which may be given by law shall be taken to the criminal court. The appeals referred to are such as are tried de novo in the appellate tribunal. No appeal is authorized by law in any criminal case in the municipal court. The plaintiff in error did not request in the municipal court an appeal to the criminal court, he was not denied such appeal, and the question of his right to such appeal was neither presented to nor decided by the municipal court. This assignment of error presents nothing for our consideration, because its determination would not affect the correctness of the judgment below.

It is finally urged that the plaintiff was tried at one time for two separate offenses, and that this was in violation of section 9 of the bill of rights, which provides that persons accused of crime shall have the right to a speedy public trial by an impartial jury of the county or district in which the offense is alleged to have been committed. Counsel argue that this prohibits a trial for several offenses at one time though all were committed in the county where the trial may be had. There is no such prohibition in this clause, which merely determines the place of the trial. Whether the defendant might have objected to going to trial of both the original and amended information on other than constitutional grounds is not presented to us and is not decided. He went to trial without objection and made no motion at any time to require the prosecutor to elect. There is no bill of exceptions in the record, and so far as appears no evidence of more than one offense was heard. Each information charged a violation of the same section of the statute, which was a misdemeanor. Each offense was of the same grade and subjected the offender to the same punishment. The charge of two different misdemeanors of the same nature may be embraced in separate counts of the same information. In the case of misdemeanors the joinder of several offenses of the same character will not, in general, vitiate in any stage of the prosecution. In such cases the practice of quashing the indictment or information or calling on the prosecutor to elect on which charge he will proceed, does not exist. 1 Chitty on Crim. Law, 254.

The judgment of the Municipal Court is affirmed.

Judgment Affirmed.

Other cases which were taken to the Supreme Court of Illinois, and were sustained and the decisions of the lower court af-

firmed, were those of Thomas Braun, mentioned by William Simes in Chapter five, and Maurice and Julia Van Bever with which chapters seven, eight and nine deal. These cases may be found in the Illinois State Reports as follows:

The People vs Thomas Braun, Ill. Rep. Vol. 246, Page 428.

The People vs Maurice Van Bever, Ill. Rep. Vol. 248, Page 136.

The People vs Julia Van Bever, Ill. Rep. Vol. 248, Page 136.

A most important decision was rendered in the Supreme Court, Appellate Division of New York in the case of Belle Moore who was sentenced May twenty-sixth, 1910, by Judge Crain, in the Court of General Sessions for not less than two and one half years nor more than five years.

During the trial George A. Miller, a detective, testified that he visited Belle Moore's place in West Forty-first Street, New York, and made arrangements to purchase two girls eighteen years of age.

Miller was employed February 23, 1910, by the District Attorney to obtain evidence of the white slave traffic. Honorable James Bronson Reynolds was placed in charge of the investigation. Two women retained to assist Miller were Mrs. Foster on March second, and Amy Jackson on April third, 1910. Mrs. Foster was a graduate of Radcliffe College, an annex of Harvard University.

The evidence in court showed that Belle Moore first procured little Alice, and then said Alice had an attractive young girl friend whom she could get. Miller and Amy Jackson saw this friend the next night.

"How much do you want for your work?" asked Miller of Belle Moore.

"Well, I worked hard to get the right ones and I think I ought to have seventy-five dollars each."

With the aid of Amy Jackson's bank roll Miller produced Ninety Dollars, which, he said in court, he gave to the Moore woman, promising to send the remaining sixty dollars to her at the general delivery by registered mail.

Miller said that Belle Moore warned him and Amy Jackson

and the girls to leave the house quietly and separately, as the janitor was "wise" to the fact that something wrong was going on and had to be bribed with a five-dollar tip.

The four persons went in a taxicab to a house in West Sixtieth Street.

The arrest of Belle Moore was the result of a plan arranged by District Attorney Whitman and Assistant District Attorney Reynolds, a former government investigator, to get convictions against "white slave" traders by having Miller and two women college graduates hunt out such persons and buy girls from them.

The college women went to Atlantic City and stayed there while Miller went among the traders and represented himself to be an agent for women who were buying girls to take to Seattle.

After the conviction the case was appealed to the Supreme Court, and here follows in full the decision of the Appellate Division of the Supreme Court which affirmed the decision below:

SUPREME COURT, APPELLATE DIVISION.

First Department, January, 1911.

George L. Ingraham, P. J., Frank C. Laughlin, John Proctor Clarke, Francis M. Scott, Nathan L. Miller, JJ.

People of the State of New York, Plaintiff-respondent, vs. Belle Moore, Defendant-appellant. No. 1103.

Appeal from a judgment of the Court of General Sessions convicting the defendant of a violation of section 2460 of the Penal Law.

CLARKE, J.:—The defendant was convicted upon an indictment charging her with the crime of knowingly receiving money for and on account of procuring and placing women in the custody of another person for immoral purposes.

We have carefully examined the evidence in this case and find that the verdict of the jury was abundantly supported thereby. The only questions we deem it necessary to consider are as follows: 1. Section 2460 of the Penal Law as it existed at the time of the acts complained of, is entitled "Compulsory prostitution of women" and provided in Subdivision 4 thereof that "Every person who shall knowingly receive any money or other valuable thing for, or on account of procuring and placing in the custody of another person for immoral purposes, any

woman with or without her consent, is punishable by imprisonment not exceeding five years and a fine not exceeding $1,000."

It is conceded that a trap was laid for the defendant and that although she knowingly received a sum of money on account of procuring and placing in the custody of the principal witness for the People two women, with their consent, for immoral purposes, the appellant claims as that person did not intend to make use of them for immoral purposes and did not, as a fact, so make use of them, that the crime defined by the statute was legally impossible of accomplishment and that therefore no crime had been committed.

The contention is based on People v. Jaffe, 185 N. Y., 497 and People v. Teal, 196 N. Y., 372. In the Jaffe case the defendant had been convicted of an attempt to commit the crime defined by section 550 of the Penal Code, which provides that "a person who buys or receives any stolen property, knowing the same to have been stolen, is guilty of criminally receiving such property." The Court of Appeals held that as the property prior to its purchase by the defendant had lost its character as stolen property by having been retaken into the possession of the owner, the conviction was not warranted. The court said: "The crime of which the defendant was convicted necessarily consists of three elements; first, the act; second, the intent; and third, the knowledge of an existing condition. There was proof tending to establish two of these elements, the first and second, but none to establish the third. This was knowledge of the stolen character of the property sought to be acquired. There could be no such knowledge. The defendant could not know that the property possessed the character of stolen property when it had not in fact been acquired by theft."

In the Teal case, the defendant had been convicted of the crime of attempted subornation of perjury. The court stated the question presented as follows: "Can a person be convicted of attempted subornation of perjury upon evidence which would not support a conviction upon the charge of perjury, if the attempt had been successful?" And held that under the language of the statute (96 Penal Code), "a person who wilfully and knowingly testifies falsely in any material matter is guilty of perjury," as the facts in regard to which the defendant attempted to suborn a person to make a false affidavit were not material to the issues presented in the action by the pleadings as they were at the time the false affidavit was attempted to be procured, there could have been no conviction of perjury of the person making such affidavit and therefore the facts did not sustain a conviction of an attempt to suborn.

In each of those cases a peculiar statute was under consideration, and the decisions are not to be extended where the reason therefor does not exist. In the Jaffe case the court said: "The crucial distinction in the case before us and the pickpocket cases and others involving the same principle, lies not in the possibility or impossibility of the commission of the crime, but in the fact that in the present case the act which it was doubtless the intent of the defendant to commit would not have been a crime if it had been consummated." And in the Teal case, after referring to People v. Moran, 123 N. Y., 254, and People v. Gardner, 144 N. Y., 119, the court said: "It is said that they are authorities for the doctrine that the question whether a person has made an attempt to commit a

crime depends upon the mind and intent of the actor and not upon the result of the attempt. That is quite true as regards the crimes of larceny and extortion which were the subject of discussion in those cases, and it may be true in many other instances, where the law looks only to the intent without reference to result, but a different rule has been established as to the crime of perjury. The statute declares that materiality of the testimony is of the essence of the crime. Without it the crime cannot be committed, no matter what the intent may be."

The statute under consideration limits the word "knowingly" to the receipt of the money, to the procuring, and to the immoral purposes for which the woman was procured; in other words, to the intent and the acts and the purposes of the defendant. She knowingly received the money; and she knowingly procured the women; and she intended to and did deliver them for immoral purposes, with their consent. So far as the defendant was concerned, her act was completed. If the crime depends upon the subsequent accomplishment of the ultimate purpose, it will be readily seen that conviction would be almost impossible and the statute a dead letter.

Take the present case. The women were procured and delivered to be taken to Seattle to be put into a house of prostitution. Supposing that the person receiving them had also had the guilty purpose and he and the women had started on their way and something had intervened to prevent the final accomplishment, a change of heart, a religious conversion of one or other of the parties, a railroad accident, a rescue, or any other interruption of the design and purpose, would that have affected the guilty knowledge and intent and purpose of the procuress who had done every act within her power to do, whose connection with the transaction had ceased, and make that innocent which otherwise would have been a crime? We do not so read the statute. It should be interpreted in the light of the evil aimed at and no strained construction applied to its simple and straightforward language. We think that the evidence sustains every essential element of the crime.

2. It is claimed that the treatment accorded to counsel by the court upon the trial tended injuriously to affect the defendant During the trial the court directed counsel to show cause before him on the following morning why he should not be punished for contempt. After hearing his explanation the court said, that he would dispose of the question at the conclusion of the trial and directed the jury in emphatic language to absolutely banish from their minds that incident: "It is not to be the subject of thought for any of you, and still less the subject of comment, and it is not to have the slightest weight with you in determining what verdict shall be rendered by you in the event that this case is sent to you to determine what the verdict shall be." The incident was unfortunate but the conduct of counsel brought it about and he is responsible therefor and not the court. A careful reading of this record has impressed us with the patience and courtesy of the trial court. Very wide latitude was granted to the defendant's counsel, but against repeated warnings, he persisted in propounding obnoxious and immaterial statements thinly disguised in the form of questions which had been ruled out again and again. If there was any value in his exception, he had it. His persistence in continuing a line of questioning against the ruling of the

court finally reached the point where the court properly felt that its dignity and the proper conduct of the case required the action taken. We find nothing to condemn and feel assured that the defendant took no harm by the incident.

The other matters urged upon our attention have been examined by us but we find no reversible error upon this record.

The judgment appealed from should be affirmed.

All concur.

For the use of states or countries which have not as yet passed laws for the suppression of the white slave traffic, or which wish to revise the laws now existing, a set of model laws has been prepared by Honorable James Bronson Reynolds and the writer which are as follows:

AN ACT

In Relation to Pandering, to Define and Prohibit the Same, to Provide for the Punishment Thereof, and for the Competency of Certain Evidence at the Trial Thereof.

Section A. Any person who shall procure a female inmate for a house of prostitution; or who shall induce, persuade, encourage, enveigle or entice a female person to become a prostitute; or who by promises, threats, violence, or by any device or scheme, shall cause, induce, persuade, encourage, take, place, harbor, enveigle or entice a female person to become an inmate of a house of prostitution, or assignation place, or any place where prostitution is practiced, encouraged, or allowed; or any person who shall, by promises, threats, violence, or by any device or scheme, cause, induce, persuade, encourage, enveigle or entice an inmate of a house of prostitution or place of assignation to remain therein as such inmate; or any person who by promises, threats, violence, by any device or scheme, by fraud or artifice, or by duress of person or goods, or by abuse of any position of confidence or authority. or having legal charge, shall take, place, harbor, enveigle, entice, persuade, encourage or procure any female person to enter any place within this State in which prostitution is practiced, encouraged or allowed, for the purpose of prostitution or not being her husband for the purpose of sexual intercourse, or to enveigle, entice, persuade, encourage or procure any female person to come into this State or to leave this State for the purpose of prostitution or not being her husband for the purpose of sexual intercourse; or who takes or detains a female with the intent to compel her by force, threats, menace or duress to marry him or to marry any other person or to be defiled; or upon the pretense of marriage takes or detains a female person for the purpose of sexual intercourse; or who shall receive or give or agree to receive or give, any money or thing of value for procuring or attempting to procure any female person to become a prostitute or to come into this State or leave this State for the purpose of prostitution or not being her husband for the purpose of sexual intercourse shall be guilty of pandering, and upon conviction, shall be

punished by imprisonment in the Penitentiary for a term of not less than two years to life imprisonment.

Section B. Any person who by force, fraud, intimidation or threats, places or leaves, or procures any other person or persons to place or leave his wife in a house of prostitution or to lead a life of prostitution shall be guilty of a felony and upon conviction thereof shall be sentenced to the Penitentiary for not less than two nor more than twenty years.

Section C. Any person who shall knowingly accept, receive, levy or appropriate any money or other valuable thing, without consideration, from the proceeds of the earnings of any woman engaged in prostitution, shall be deemed guilty of a felony, and on conviction thereof shall be punished by imprisonment for a period not less than two nor more than twenty years. Any such acceptance, receipt, levy or appropriation of such money or valuable thing, shall, upon any proceeding or trial for violation of this Section, be presumptive evidence of lack of consideration.

Section D. Any person or persons who attempts to detain any female person in a disorderly house or house of prostitution because of any debt or debts she has contracted, or is said to have contracted, while living in said house, shall be guilty of felony and upon conviction thereof shall be sentenced to the Penitentiary for not less than two nor more than twenty years.

Section E. Any person who shall knowingly transport or cause to be transported, or aid or assist in obtaining transportation for, by any means of conveyance into, through or across this State, any female person for the purpose of prostitution or with the intent and purpose to induce, entice or compel such female person to become a prostitute, shall be deemed guilty of a felony and upon conviction thereof be sentenced to the Penitentiary for not less than two nor more than twenty years; any person who may commit the crime in this section mentioned may be prosecuted, indicted, tried and convicted in any county or city in or through which he shall so transport or attempt to transport any female person, as aforesaid.

Section F. It shall not be a defense to a prosecution for any of the acts prohibited in the foregoing sections that any part of such act or acts shall have been committed outside this State, and the offense shall in such case be deemed and alleged to have been committed and the offender tried and punished in any county in which the prostitution was intended to be practiced or in which the offense was consummated, or any overt act in furtherance of the offense shall have been committed.

Section G. Any such female person referred to in the foregoing sections may be a competent witness in any prosecution under this Act to testify for or against the accused as to any transaction or as to any conversation with the accused or by him with another person or persons in her presence, notwithstanding her having married the accused before or after the violation of any of the provisions of this Act, whether called as a witness during the existence of the marriage or after its dissolution.

"SUFFER LITTLE CHILDREN TO COME UNTO ME."

A portion of the children's ward in Cook County Hospital. Some of these little tots are suffering from the sins of their fathers—a telling argument for purity in our homes.

THE ENEMY OF MAN AND THE ENEMY OF WOMAN.

The man on the left is Mike Hart, the white slave trader. He was at one time a bar-tender in "The Paris." His testimony appears in Chapter VII.

A GROUP OF ARDENT WHITE SLAVE FIGHTERS.

Members of the International Purity Federation, who traveled over 7,000 miles and to of the war against white slavery to millions of people.

And be it further enacted that this Act shall take effect from the date of its passage.

For copies of these laws write the
National Vigilance Committee for the United States,
Office: 156 Fifth Avenue,
New York.

During the year 1908, the Honorable Edwin W. Sims, United States District Attorney in Chicago, aided by his able assistant, Honorable Harry A. Parkin, successfully prosecuted twenty-four cases against white slave traders under the Immigration Act, which was passed in the spring of 1908. A decision of the United States Supreme Court later declared part of this Immigration Act unconstitutional, and the burden of prosecuting the procurers was thrown upon the States. For a time the Federal prosecutors were at a stand still, but through the unceasing efforts of Mr. Sims a new law was prepared by Congressman James R. Mann based upon the power under the Commerce Clause of the Constitution to regulate interstate transportation of persons, as well as goods.

This was followed by the action of Congress in passing the "Mann" bill and on June 25th, 1910, that bill became a law under the title of "The White-Slave Traffic Act," which makes it a crime punishable with heavy penalties to transport women or girls from one state to another for immoral purposes, or to import alien women for such purposes.

There are several earnest workers for the passage of this bill. Rev. Ernest A. Bell and Rev. M. P. Boynton, of Chicago, went to Washington to advocate the passage of the bill. Dr. O. Edward Janney, Chairman of the National Vigilance Committee, was there also to help the bill along. The writer delivered over one hundred lectures throughout the country upon white slavery in which he urged his hearers to write Congressmen in Washington to assist Congressman Mann in securing the passage of the bill.

The American Purity Federation maintained an office in Washington where James H. Patten was chairman of its National Legislative Committee. Mr. Patten worked hard for the

passage of the Federal white slave act. A letter he wrote, dated December 19, 1910, to Mr. B. S. Steadwell, president of the Inter-National American Purity Federation concerning this act is here given in part:

"I am having sent copy of Senate Document No. 702, on the passage of the White Slave Traffic Act through the Senate. The extract from the Congressional Record shows the important part which Senator Henry Lodge of Massachusetts played in putting that great piece of legislation upon the federal statute books. He not only secured its reporting by the Senate Immigration Committee, of which he is a member, in the face of opposition, but wrote the majority report, and got it up and forced it through the Senate the very last day of the last session when there was a terrific rush of business.

"Senator Lodge is one of our very best friends. He is a member of the U. S. Immigration Commission, which gave us that valuable Report on Importing Women for Immoral Purposes, Senate Document 196. He did us a valuable turn on June 25th last, which could have been done only by one of his long standing and experience in the United States Senate.

"I am absolutely confident that the evil forces which opposed the passage of The White Slave Traffic Act, drawn by such experts as District Attorney Sims and Roe, caused it to be fought in the House Committee so long, worked up the witting or unwitting opposition along constitutional and other plausible lines, to it, not only in the lower branch, but also in the upper branch of Congress, are back of the mean running fight and campaign of misrepresentation that is being made is Massachusetts at present against the re-election of Senator Lodge, with a view to influencing the Legislature.

"We have an excellent scientifically drawn White Slave Traffic Act, Public No. 277, which became a law June 25, 1910, through the special efforts of Lodge. The other white slave law which became a law March 26, 1910, is of little consequence and was in my opinion used very skillfully by the opposition to block the enactment of No. 277. Its number is Public No. 107. It is general, lacks utterly detailed specification, and is sure, because of not closely distinguishing between matters for Federal and State legislation, to be held unconstitutional in some particulars just as several phrases of section two of the immigration Act of February 20th, 1907, were held, and which are virtually re-enacted in No. 107 with only slight changes, to be unconstitutional by the Supreme Court in 'In Re Rahrer,' and other cases in April one year ago. The so-called Mann Bill, drawn by Attorneys Sims and Roe, largely, if not wholly, which was H. R. 12315, and which was introduced long before H. R. 15816 (which became Public No. 107), as indicated by its number, is the one that Lodge got through. What is needed now is an appropriation for the employment of experts to gather evidence and to enforce it by prosecution. We can count on Lodge to press this matter of an appropriation specially for its enforcement and to prod the administration to vigorous action."

The Federal White Slave Traffic Act is as follows: "An

act to further regulate interstate and foreign commerce by prohibiting the transportation therein for immoral purposes of women and girls, and for other purposes,"

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the term "interstate commerce," as used in this act, shall include transportation from any State or Territory or the District of Columbia to any other State or Territory or the District of Columbia, and the term "foreign commerce," as used in this act, shall include transportation from any State or Territory or the District of Columbia to any foreign country and from any foreign country to any State or Territory or the District of Columbia.

Sec. 2. That any person who shall knowingly transport or cause to be transported, or aid or assist in obtaining transportation for, or in transporting, in interstate or foreign commerce, or in any Territory or in the District of Columbia, any woman or girl for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent and purpose to induce, entice, or compel such woman or girl to become a prostitute or to give herself up to debauchery, or to engage in any other immoral practice; or who shall knowingly procure or obtain, or cause to be procured or obtained, or aid or assist in procuring or obtaining, any ticket or tickets, or any form of transportation or evidence of the right thereto, to be used by any woman or girl in interstate or foreign commerce, or in any Territory or the District of Columbia, in going to any place for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent or purpose on the part of such person to induce, entice, or compel her to give herself up to the practice of prostitution, or to give herself up to debauchery, or any other immoral practice, whereby any such woman or girl shall be transported in interstate or foreign commerce, or in any Territory or the District of Columbia, shall be deemed guilty of a felony, and upon conviction thereof shall be punished by a fine not exceeding five thousands dollars, or by imprisonment of not more than five years, or by both such fine and imprisonment, in the discretion of the court.

Sec. 3. That any person who shall knowingly persuade, induce, entice, or coerce, or cause to be persuaded, induced, enticed, or coerced, or aid or assist in persuading, inducing, enticing, or coercing any woman or girl to go from one place to another in interstate or foreign commerce, or in any Territory or the District of Columbia, for the purpose of prostitution or debauchery, or for any other immoral purpose, or with the intent and purpose on the part of such person that such woman or girl shall engage in the practice of prostitution or debauchery, or any other immoral practice, whether with or without her consent, and who shall thereby knowingly cause or aid or assist in causing such woman or girl to go and to be carried or transported as a passenger upon the line or route of any common carrier or carriers in interstate or foreign commerce, or any Territory or the District of Columbia, shall be deemed guilty of a felony and on conviction thereof shall be punished by a fine of not more than five thousand dollars, or by imprisonment for a term not exceeding five years, or by both such fine and imprisonment, in the discretion of the court.

Sec. 4. That any person who shall knowingly persuade, induce, entice, or coerce any woman or girl under the age of eighteen years from any State or Territory or the District of Columbia to any other State or Territory or the District of Columbia, with the purpose and intent to induce or coerce her, or that she shall be induced or coerced to engage in prostitution or debauchery, or any other immoral practice, and shall in furtherance of such purpose knowingly induce or cause her to go and to be carried or transported as a passenger in interstate commerce upon the line or route of any common carrier or carriers, shall be deemed guilty of a felony, and on conviction thereof shall be punished by a fine of not more than ten thousand dollars, or by imprisonment for a term not exceeding ten years, or by both such fine and imprisonment, in the discretion of the court.

Sec. 5. That any violation of any of the above sections two, three, and four shall be prosecuted in any court having jurisdiction of crimes within the district in which said violation was committed, or from, through, or into which any such woman or girl may have been carried or transported as a passenger in interstate or foreign commerce or in any Territory or the District of Columbia, contrary to the provisions of any of said sections.

Sec. 6. That for the purpose of regulating and preventing the transportation in foreign commerce of alien women and girls for purposes of prostitution and debauchery, and in pursuance of and for the purpose of carrying out the terms of the agreement or project or arrangement for the suppression of the white-slave traffic, adopted July twenty-fifth, nineteen hundred and two, for submission to their respective governments by the delegates of various powers represented at the Paris confernce and confirmed by a formal agreement signed at Paris on May eighteenth, nineteen hundred and four, and adhered to by the United States on June sixth, nineteen hundred and eight, as shown by the proclamation of the President of the United States, dated June fifteenth, nineteen hundred and eight, the Commissioner-General of Immigration is hereby designated as the authority of the United States to receive and centralize information concerning the procuration of alien women and girls with a view to their debauchery, and to exercise supervision over such alien women and girls, receive their declarations, establish their identity, and ascertain from them who induced them to leave their native countries, respectively; and it shall be the duty of said Commissioner-General of Immigration to receive and keep on file in his office the statements and declarations which may be made by such alien women and girls, and those which are hereinafter required pertaining to such alien women and girls engaged in prostitution or debauchery in this country, and to furnish receipts for such statements and declarations provided for in this act to the persons, respectively, making and filing them.

Every person who shall keep, maintain, control, support, or harbor in any house or place for the purpose of prostitution, or for any other immoral purpose, any alien woman or girl within three years after she shall have entered the United States from any country, party to the said arrangement for the suppression of the white-slave traffic, shall file with the Commissioner-General of Immigration a statement in writing setting forth the name of such alien woman

or girl, the place at which she is kept, and all facts as to the date of her entry into the United States, the port through which she entered, her age, nationality, and parentage, and concerning her procuration to come to this country within the knowledge of such person, and any person who shall fail within thirty days after such person shall commence to keep, maintain, control, support, or harbor in any house or place for the purpose of prostitution, or for any other immoral purpose, any alien woman or girl within three years after she shall have entered the United States from any of the countries, party to the said arrangement for the suppression of the white-slave traffic, to file such statement concerning such alien woman or girl with the Commissioner-General of Immigration, or who shall knowingly and willfully state falsely or fail to disclose in such statement any fact within his knowledge or belief with reference to the age, nationality, or parentage of any such alien woman or girl, or concerning her procuration to come to this country, shall be deemed guilty of a misdemeanor, and on conviction shall be punished by a fine of not more than two thousand dollars, or by imprisonment for a term not exceeding two years, or by both such fine and imprisonment in the discretion of the court.

In any prosecution brought under this section, if it appear that any such statement required is not on file in the office of the Commissioner-General of Immigration, the person whose duty it shall be to file such statement shall be presumed to have failed to file said statement, as herein required, unless such person or persons shall prove otherwise. No person shall be excused from furnishing the statement as required by this section, on the ground or for the reason that the statement so required by him, or the information therein contained, might tend to criminate him or subject him to a penalty or forfeiture, but no person shall be prosecuted or subjected to any penalty or forfeiture under any law of the United States for or on account of any transaction, matter, or thing concerning which he may truthfully report in such statement, as required by the provisions of this section.

Sec. 7. That the term "Territory," as used in this act, shall include the district of Alaska, the insular possessions of the United States, and the Canal Zone. The word "person," as used in this act, shall be construed to import both the plural and the singular, as the case demands, and shall include corporations, companies, societies and associations. When construing and enforcing the provisions of this act, the act, omision, or failure of any officer, agent, or other person acting for or employed by any other person or by any corporation, company, society, or association within the scope of his employment or office shall in every case be also deemed to be the act, omission, or failure of such other person, or of such company, corporation, scciety, or association, as well as that of the person himself.

Sec. 8. That this act shall be known and referred to as the "White-slave traffic act."

Information concerning any violations of this law should be communicated to the United States attorney for the proper district or to the Chief of the Bureau of Investigation Department of Justice, Washington, D. C.

CHAPTER XXIV.

THE IOWA "RED LIGHT" INJUNCTION LAW AND ITS SUCCESS.

By John B. Hammond, Des Moines, Iowa.

How the Great Prairie State Cleaned Out the Vice Districts—Accomplished by Special Legislation—The Law That Made It Possible.

The Iowa "Red Light" Injunction and Abatement Law, which was passed by the Iowa Legislature, is attracting the attention of social evil reformers in all sections of America. The effectiveness of this law has surpassed the hopes of its supporters. Mr. Hammond, who contributes the following article, advocated the passage of such a law for years, and he is now planning a campaign for the purpose of bringing this law and its success to the attention of lawmakers in every state of our Union.

What to do to eradicate the social evil, is the question that has agitated the public mind in every age and country for centuries. Every effort to suppress it in the past has proven futile, and its march of progress has gone on from generation to generation unchecked, ever increasing its power of destruction; cursing men, enslaving women, and bringing incompetent, deficient and diseased children into the world to still further reduce the average of our citizenship, physically, intellectually, morally and spiritually. Some of the most drastic laws have been enacted, to suppress or curtail this evil, but in vain. At times hope has almost died in the hearts of patriotic men and women who have expended their greatest energies to eliminate this evil from society. They failed because they did not first seek the root of this evil, and successful legislation is impossible to eliminate this social cancer until the causes which breed the cancer are known.

Let us start on an investigation. We search out a disorderly

house (remember that our first step is to find a house, and that the first step in establishing this business is the procuring of a house); we enter the unprepossessing building, as such it usually is, and are met at the door by the gaudily-dressed and bejeweled madam, who conducts the place. We inquire for her books and find that she is dividing the profits of her spoils with the landlord, through a system of exorbitant rents. The building for which it would be hard to find a legitimate tenant at fifteen dollars per month, brings fifty dollars per week for this soul and body wrecking business. This is the system through which the first requisite is provided—the house.

We turn over a few more pages of the record, and here find that the owner of the beautiful upholstered furniture, brussels carpets and electric piano, is receiving another division of the spoils through another extortionate rental for these things. We turn over a few more pages and learn that an average girl will earn, for her keeper, over $5,000 per annum. We find that the division of these enormous profits with the landlord and the house-furnishing grafters, makes the business a possibility. We step into a little stuffy room, filled with tobacco smoke and whiskey fumes, and here meet a bloated, pimpled, blear-eyed degenerate of what might have been a man, familiarly known in every resort and vulgarly termed "pimp." This individual is a parasite who lives on the shame of one or more of the victims of lust. He solicits for patrons, lives in debauchery, and receives the second division of this worse than tainted money. We step into a parlor and there find an individual, usually with a Roman nose and palms held upward, displaying cheap, gaudy garments, or cheaper and more worthless jewelry, surrounded by a coterie of inmates. He sells his goods for exorbitant prices, but on the weekly payment plan, and procures the third division of the price of sin. This person is one of the most useful to the "red-light" resorts, as he prevents the escape of inmates through the mortgage he holds on their clothing; and when a dash is made for liberty by some heart-sick victim, he sends the officers of

the law after her with a warrant for removing mortgaged property or obtaining merchandise under false pretenses.

An abrupt rap on the door, and we turn, startled, toward the entrance, and meet a big policeman, who has announced his presence with his club. The social evil victim is placed under arrest for not having paid her monthly license or fine. She is dragged into a police court, and here we find the professional bondsman again forcing a division of her life. Again she returns to her death-dealing task, that she may pay into the city treasury a few more polluted dollars to be divided equally among her partners in crime, the tax-payers of her city.

In the adjoining room are low, muffled voices and almost noiseless steps. We enter, unannounced, and view the county undertaker carrying out the emaciated form of what once was the pride of a mother's heart, and over whose fate the mother had preceded her child into the beyond. Hilarious laughter in front, and we hasten there. It is the arrival of a new victim, who thinks she has found a "lover at first sight" and is going joyfully to the marriage altar; and the ranks reduced but a moment before are again filled and another tragedy is begun.

We hear the pleadings and moans of a childish voice on an upper floor; we climb the stairs and are met at the landing by the madam with a roll of crisp bills, the receipts from the sale of a new white slave to the rich, licentious patron, who pays out large sums of money to procure innocent little girls to debauch and ruin. A look through the transom, as the door is barred, and we view a cruel, heartless, blear-eyed demon gloating over a little fourteen-year-old victim, who is on her knees begging for mercy. Our hand unconsciously seeks the hip pocket, and an itching is on the trigger finger, when a blue-coated policeman, the representative of the law, the paid defender of the oppressed and those in danger of bodily harm, reminds us that the house is protected by the city authorities, and that the police club and the jail await us on any interference.

With the numerous demands made on the prostitute's nervous system, she becomes a victim to the drug habit, the tobacco habit

and the liquor habit; and these, in turn, so reduce her natural vitality that she becomes an easy victim to disease, a ready prey for tuberculosis. In five short years she has paid the price of her sins, or the abuses to which she has been subjected, with her life, either through disease or by her own hand; but long before this her charms have disappeared and the ravages of disease can no longer be hidden with paints and powders, and the more wealthy red-light patrons have cast her aside and she falls into the hands of the lowest types of the underworld, and a new victim is demanded to take her place. To meet these demands and fill up the constantly depleted ranks, an army of procurers and procuresses are created, and the "white slave traffic" is established.

The world is aroused today, as never before, over the magnitude of this "White Slave Traffic," and well it should be, as no man's child is exempt from the draft that is constantly being made on our homes.

The game of "lover at first sight" and an elopement under the guise of a dramatic marriage, the promise of a stage position where the "at once recognized talent" is presented, pleasant employment in the shops, factories or offices, where the promised remuneration is alluring, are some of the usual methods employed to decoy the little, inexperienced, self-conceited girl of the rural districts into these death traps; but physical force is frequently used by procurers where their deceptions are unsuccessful.

These are startling statements, and the more intensely startling because they are so abundantly supported by specific historical facts. In the city of Chicago a twelve-year-old girl was rescued in a resort and held at a police station recently, and a simple announcement of the fact in a morning paper brought inquiries from five hundred parents whose daughters had recently disappeared. Where were the other 499 girls? Where were the officials whose duty it was to protect such as these? Chief Steward admits, in uncontradicted newspaper interviews, that many "shady hotels" in his city are detaining girls under fourteen years of age for immoral purposes. Why does he not res-

cue these little helpless victims, though he must call into action the entire military force of his state? When, in the history of the world, was there ever a more worthy cause of war?

An excuse for the segregation and permission, by city officials, of houses of prostitution, is that they are a necessity for the protection of decent women. This statement should be branded by decent people as a lie, for there is no city so dangerous for women as the city with the segregated district, and no section nearly so dangerous as these districts; and the city officials who advocate or enforce segregation are either as ignorant as South African apes, or as rotten as hell, and every man who advocates open houses of vice as a necessity should at once be branded as a self-admitted patron of vice resorts, and be denied admission into decent society.

Another excuse is offered, fully as false as the first, that the closing of segregated districts will only scatter the evil over the city, and they will ply their vice, secretly, in the residence districts. We need no further proof to refute this lie than the testimony of Assistant Chief of Police Ab Day, of Des Moines, who had greater opportunities to know of the working of the segregated plan than almost any other man; a man whose reputation for cleanliness, efficiency and patriotism is beyond even the reach of the common slanderer; a man whose life has been an open book, and who makes the open admission that this city was in league with this traffic, says, in an authorized interview, in the *Register and Leader*: "It is not generally known to persons outside of the police department, that in the days of the 'red-light district,' when it was commonly believed that lewd women were segregated, not more than fifteen per cent of the traffic was really carried on in the district. Everywhere in the city were disorderly houses, and the police were constantly raiding these places. It was impossible to control them, however, for the district and its patrons added fresh fuel constantly. It was like fighting a great fire; as fast as we suppressed it in one place, it broke out afresh in another. After the abolishment of the 'line' an attempt was made to carry on the same business, BUT

THE CITY WAS NOT IN LEAGUE WITH THE TRAFFIC ANY MORE, and instead of allowing prostitutes to pay their fines and return to their old haunts and habits, we forced them to leave the city."

"The best evidence of the decrease in the business is the fact that complaints from the residence districts have decreased at least seventy-five per cent. In the days of the 'line' we received call after call every night of the week, concerning riotous conduct in some house. Now we do not receive to exceed one call a week, and many of these we discover to be without foundation."

All investigations along every line of vice evils, lead back to the first requisite, as a house in which to hide; and establish another important fact, that the properties so used are invariably owned by someone other than the keeper. This is made necessary on account of judgments against a keeper that would encumber and endanger the property. This brings us to the only legitimate conclusion, that the property must be our principal point of attack. We must deprive vice outlaws and their victims of a place in which to hide. This can only be accomplished by making the property owner responsible for the vice crimes committed on his property. This will make the "social evil" and the "white slave" traffic unprofitable and dangerous. The second strategic point of attack is upon the other necessary condition before a house of prostitution can be successfully operated, furniture for the house; and we find that the same rule that governs the ownership of the first requisite, the house, also governs the second, and we must make the furniture owner, who is equally guilty with the keeper and the property owner, responsible for the illegitimate use of his property, and subject it to confiscation.

Legislatures have endeavored to pass prohibitive measures for this evil, in every state in the Union, and gladly accepted and acted upon the suggestions of reputable reformers, only to be disappointed by seeing them, at the best, spasmodically enforced, through the election of an occasional intellectual and moral gi-

ant, an accident—such as a Folk, a Byers, a Bradley, a Hanly, a Wayman, a Trickett, or a Sims, and then to become dead letters on the election of their successors, when they happen to either be of mediocre ability or corrupt morals. The great rank and file of our citizenship desire the suppression of every form of vice, and insist on their representatives passing drastic prohibitive measures, and then subject the enforcement of these measures to the caprice of chance in selecting executive officials, handicapped by an old, worn-out, failure of a system, through which a prosecuting attorney guesses against an attorney who is paid to defeat the purposes of the law, in selecting twelve men who are to say whether the law is to be enforced or not; and if the defendant's attorney makes one good guess, he has the combined judgment and power of the other eleven defeated. One man out of twelve, selected, frequently, by the most corrupt methods, which has been demonstrated in Chicago, Philadelphia, Milwaukee, St. Louis, San Francisco, Des Moines, and many other cities, and given the power to nullify the criminal statutes of a state.

The State of Iowa was meeting the same discouragements as the result of the same kind of legislation as was her sister states. Laws prohibiting houses of prostitution, with a penitentiary penalty for its violation, were on her statutes for over a quarter of a century; but so seldom was there a conviction that very few citizens knew there was such a law. Grand juries would not indict and petit juries would not convict. Every large city in the state had its "red-light" districts, where vice was openly advertised and exhibited. Women were held in bondage and the "white slave" traffic was rampant. The hand of the suicide and the dagger of the assassin were constantly busy. Instead of decent women being made safe by the presence of these houses, the danger was intensified. They would not venture on the streets after night without a male escort, and it was no uncommon thing to hear them inquire of companions if they were armed. John L. Hamery, Superintendent of Public Safety, of Des Moines, declared, after a number of cases he had sent to

the grand jury had been ignored, that "Prosecutions of this nature invariably find their graveyard at the County Court House." Iowa cities were advertised more widely by their "Smoky Rows," their "White Chapels," their "Buck Towns," their "lines," etc., than by their homes, schools, churches and commercial activities. Iowa had also met the difficulty of procuring competent evidence with which to convict keepers of immoral resorts. Patrons of these places would usually prefer to perjure themselves rather than admit that they were frequenters of these places, and those who would make such admissions were so low down in the scale of humanity, that no respectable man sitting on a jury would give much weight to their evidence. Decent men engaged in the dangerous occupation of detectives hesitate about entering these places to secure secret evidence. Their wives, mothers and sweethearts are as dear to them as to other men, and they prefer jeopardizing their reputations for competency rather than forfeit their right to the respect and love of those whom they hold dearer than life. No officer of detectives who has a grain of manhood about him, will order a subordinate to enter one of these dens of vice for the purpose of secretly procuring evidence. There is no other legitimate action the detective can take than the forcible raiding of such a building.

Here stood Iowa looking across the greatest country and government the world ever knew, seeking some avenue of escape, some effective remedy for a condition that was sapping her very life's blood; but all she could discover was the wrecks of promising systems that had been tested, found wanting, and cast aside; but, true to her patriotic and independent history that has always characterized this garden spot of the Union, not being able to find a precedent, she set about to establish one.

Iowa had an experience with her prohibition liquor laws, when juries were as unreliable and prejudiced as they are in the prohibition of prostitution, and she side-stepped the jury system by providing an action in equity, the injunction and abatement law, through which any citizen of the county could prosecute an

action before a judge or court, and procure an order placing the occupants and owners of a liquor nuisance under a court injunction, commanding the defendants to pay the costs in the case, including an attorney's fee for the plaintiff, forever cease the sale or keeping for sale, intoxicating liquors at any place in the judicial district, order the sheriff to seize and destroy all liquors found on the premises, seize and sell all chattels, all fixtures, furniture, vessels, etc., and effectually close the building for all purposes for one year. Any person who violates any of these orders is in contempt of court and must be fined not less than $200 nor more than $1,000, and be committed at hard labor until the costs and fine are paid. In case the court or judge refuses to grant the writ as prayed, or to fine or commit those guilty of contempt, the plaintiff has a speedy remedy in the Supreme Court.

The state also had trouble in procuring witnesses to testify to the purchase of liquors and the identification of the seller and the place of the sale, and a law was enacted providing for the establishment of the liquor nuisance by the general reputation of the place. Every feature of this law has been reviewed and approved by the Supreme Courts of both the state and United States. Iowa has another prohibitory law, that against the manufacture and sale of cigarettes or cigarette papers; but while the traffic is prohibited, a tax of $300 is assessed against the property where such a business is shown to be conducted. The question was at once raised that a business could not be taxed and the business then prohibited. This issue was carried to the Supreme Court of the state and sustained and appealed to the U. S. Supreme Court, and there approved.

Iowa took these two laws, about which no constitutional question could be raised, united them together, made them applicable to the social evil and the white slave traffic, and fired the first effective shot at this international crime.

This new law went into effect on the Fourth day of July, 1909, and on the fifth day of July, 1909, there was not an open public house of prostitution in the state of Iowa.

When owners found that the titles to their properties were to be burdened with injunctions and penalties, and no remedy to clear the title or dissolve the injunction, that the ground upon which the buildings were located, as well as the buildings, were enjoined, and the removal of the enjoined buildings and the erection of new ones would not relieve them, and neither would the transfer of the property to innocent parties, and that a tax of $300 would follow the issuance of an injunction, they at once realized that they were partners in a dangerous business and it was advisable to immediately dissolve their partnership with vice and crime. The kind-hearted capitalists who were furnishing the gorgeous apartments with expensive furniture, velvet carpets and rugs, and the latest patented electric musical instruments, at so much per week, suddenly concluded that their investments were in danger, for the law provided for their confiscation. They also dissolved their partnership. No longer would bribes of public officials by either money or official position, avail them. No longer could juries selected by corrupt officials stay the hand of justice. Every citizen was endowed with authority, and any one of them likely at any time to institute a suit that would confiscate their illegitimate earnings. They could no longer depend on the willing perjury of witnesses to clear them, for decent citizens could establish the nuisance by its general reputation. When this law became effective, the madam could no longer provide a building in which to conduct her damnable business, and when she was forced out of business the "pimp" had to go to honest work, the inmates were either driven into decency or out of the state, the pawn-brokers, the professional bondsman and the extortionate "weekly payment" merchants who were existing and growing fat on the profits of vice, were looking for other fields, to exploit, the procurers and procuresses suddenly awakened, in a bewildered frame of mind, to a realization that their market for white slaves had been destroyed at one stroke.

In adapting the "injunction and abatement" system over the social evil, it does not affect the criminal laws already in force,

and for the same offense a criminal may be prosecuted in both the criminal and civil courts, the constitutionality of which is already established by the highest courts.

Through prosecutions under this system, some one may occasionally be wronged in his property rights, but no man's property rights are as sacred as his liberty and that of his daughters. If we must destroy some innocent man's house that we may rescue some helpless woman from the lowest type of slavery that ever cursed the earth, let us consider his rights only after the rescue is accomplished.

THE IOWA "RED LIGHT" INJUNCTION AND ABATEMENT LAW.

(Lines in black are desirable changes that will be presented to the next General Assembly.)

AN ACT to enjoin and abate houses of lewdness, assignation and prostitution, to declare the same to be nuisances, to enjoin the person or persons who conduct or maintain the same, and the owner or agent of any building used for such purpose and to assess a tax against the person maintaining said nuisance and against the building and owner thereof.

Be It Enacted by the General Assembly of the State of Iowa:

Section 1. Whoever shall erect, establish, continue, maintain, use, own or lease any building, erection or place used for the purpose of lewdness, assignation or prostitution is guilty of a nuisance, and the building, erection or place, or the ground itself, in or upon which such lewdness, assignation or prostitution is conducted permitted or carried on, continued or exists, and the furniture, fixtures, musical instruments, and contents are also declared a nuisance, and shall be enjoined and abated as hereinafter provided.

Sec. 2. Whenever a nuisance is kept, maintained or exists, as defined in this act the county attorney or any citizen of the county may maintain an action in equity in the name of the State of Iowa, upon the relation of such county attorney or citizen, to perpetually enjoin said nuisance, the person or persons conducting or maintaining the same, and the owner or agent of the building or ground upon which said nuisance exists. In such action the court or a judge in vacation, shall upon the presentation of a petition therfor alleging that the nuisance complained of exists, allow a temporary writ of injunction without bond, if it shall be made to appear to the satisfaction of the court or judge by evidence in the form of affidavits, depositions, oral testimony or otherwise, as the complainant may elect unless the court or judge, by previous order, shall have directed the form and manner in which it shall be presented. Three days' notice in writing shall be given the defendant of the hearing of the application, and if then continued at his instance the writ as prayed shall be granted as a matter of course. When an injunction has been granted, it shall be binding on the defendant throughout the judicial di

trict in which it was issued, and any violation of the provisions of injunction herein provided shall be a contempt as hereinafter provided.

Sec. 3. The action when brought shall be triable at the first term of court after due and timely service of the notice has been given, and in such action evidence of the general reputation of the place shall be admissible for the purpose of proving the existence of said nuisance. If the complaint is filed by a citizen, it shall not be dismissed except upon a sworn statement made by the complainant and his attorney, setting forth the reasons why the action should be dismissed, and the dismissal approved by the county attorney in writing or in open court. If the court is of the opinion that the action ought not to be dismissed, he may direct the county attorney to prosecute said action to judgment, and if the action is continued more than one term of court, any citizen of the county or the county attorney may be substituted for the complaining party and prosecute said action to judgment. If the action is brought by a citizen and the court finds there was no reasonable ground or cause for said action, the costs may be taxed to such citizen.

Sec. 4. In case of the violation of any injunction granted under the provisions of this act, the court, or in vacation, a judge thereof, may summarily try and punish the offender. The proceedings shall be commenced by filing with the clerk of the court an information under oath, setting out the alleged facts constituting such violation, upon which the court or judge shall cause a warrant to issue, under which the defendant shall be arrested. The trial may be had upon affidavits, or either party may demand the production and oral examination of the witnesses. A party found guilty of contempt under the provisions of this section, shall be punished by a fine of not less than two hundred nor more than one thousand dollars, or by imprisonment in the county jail not less than three nor more than six months, or by both fine and imprisonment.

Sec. 5. If the existence of the nuisance be established in an action as provided in this act, or in a criminal proceeding, an order of abatement shall be entered as a part of the judgment in the case, which order shall direct the removal from the building or place of all fixtures, furniture, musical instruments or movable property used in conducting the nuisance, and shall direct the sale thereof in the manner provided for the sale of chattels under execution, and the effectual closing of the building or place against its use for any purpose, and so keeping it closed for a period of one year, unless sooner released. If any person shall break and enter or use a building, erection or place so directed to be closed, he shall be punished as for contempt as provided in the preceding section. For removing and selling the movable property, the officer shall be entitled to charge and receive the same fees as he would for levying upon and selling like property on execution, and for closing the premises and keeping them closed, a reasonable sum shall be allowed by the court.

Sec. 6. The proceeds of the sale of the personal property, as provided in the preceding section, shall be applied in payment of the costs of the action and abatement, and the balance, if any, shall be paid to the defendant.

Sec. 7. If the owner appears and pays all costs of the proceeding, and files a bond with sureties to be approved by the clerk in the full value of the property, to be ascertained by the court, or, in vacation, by the clerk, auditor and treasurer

of the county, conditioned that he will immediately abate said nuisance and prevent the same from being established or kept therein within a period of one year thereafter, the court, or, in vacation, the judge, may, if satisfied of his good faith, order the premises closed under the order of abatement to be delivered to said owner, and said order of abatement cancelled so far as the same may relate to said property; and if the proceeding be an action in equity and said bond be given and costs therein paid before judgment and order of abatement, the action shall be thereby abated as to said building only. The release of the property under the provisions of this section shall not release it from any judgment, lien, penalty or liability to which it may be subject by law.

Sec. 8. Whenever a permanent injunction issues against any person for maintaining a nuisance as herein defined, or against any owner or agent of the building kept or used for the purposes prohibited by this act, there shall be assessed against said building and the grounds upon which the same is located and against the person or persons maintaining said nuisance, and the owner or agent of said premises, a tax of three hundred dollars. The assessment of said tax shall be made by the assessor of the city, town or township in which the nuisance exists and shall be made within three months from the date of the granting of the permanent injunction. In case the assessor fails or neglects to make said assessment the same shall be made by the sheriff of the county, and a return of said assessment shall be made to the county treasurer. Said tax shall be a perpetual lien upon all property, both personal and real, used for the purpose of maintaining said nuisance, and the payment of said tax shall not relieve the person or building from any other penalties provided by law. The provisions of the law relating to the collection and distribution of the mulct liquor tax shall govern in the collection and distribution of the tax herein prescribed in so far as the same are applicable, and not in conflict with the provisions of this act, excepting that ten per cent of the amount so collected shall be paid by the treasurer to the attorney representing the state in the injunction action at the time of final judgment.

THE EFFICIENCY OF THE "RED LIGHT" INJUNCTION LAW RECOGNIZED.

The following resolution was adopted by the W. C. T. U. State Convention in session at Davenport, Iowa, October 15-18, 1909:

Believing in the same standard of purity for men and women, we deplore the White Slave traffic, the segregation system and civic alliance service with its collection of fines for vice. We endorse the "red light injunction and abatement law" enacted by the last legislature, recognizing it as the most effective measure ever adopted to destroy the "White Slave traffic," prevent the establishment and maintenance of houses of ill-fame and absolutely prohibit the vicious practice of the segregation of this vice in our cities.

CHAPTER XXV.

AMERICA'S AWAKENING—WOMEN IN THE CRUSADE TO PROTECT THE HOME.

The Greatest Fight the World has Ever Known—Who are Doing the Fighting—Our Weapons—Publicity, Education, Enlightenment—What America's Women are Doing in the Fight

The sweetest word to all mankind is home. Home is the fairest heritage in life, and is nearest our hearts. Laws are made to protect the home from intrusion. Wars have been waged for years that homes may be secure and undefiled.

Yet, as we have seen, a hideous monster, known as white slavery, has crept in among us and is undermining our homes. Its poisonous venom has corrupted and diseased our boys. It has coiled its slimy tentacles around our girls and strangled purity and innocence. It has thus demoralized the sancity of our homes and destroyed peace and happiness. In time, if not killed it will crush out decent government, for when our homes are destroyed our government is ruined, because the home is the foundation of all government. That is the reason the crusade to protect the home is on today.

Yes, the greatest fight the world has ever known is now in progress. Great armies like those that fought and fell in the bloody battles of the past can never blot out this slavery. No shot and shell, no drum to cheer the soldiers on, no glittering armor and musketry, nor the measured tread of a thousand soldiers marching under floating banners brilliant in the sunlight will be told about in the pages of history that chronicle this war.

Instead we find warring valiantly against those who barter and sell the souls and bodies of our daughters, the army of civilization. The soldiers are the people of all nations. The weapons are publicity, education, enlightenment, honest laws for social purity and the proper enforcement of these laws.

If it were not for the fact that these weapons are the most

effective, this book and similar works would have no place in the world.

It is not a battle of days, but a war of years carefully planned and vigorously fought.

The value of publicity cannot be estimated. It is known, however, that through it hundreds and perhaps thousands of girls have been saved. They have read about the methods of the procurers and panders in newspapers, magazines and books and are in this way put on their guard.

Through this publicity of a nation's disgrace, America has been awakened. Never before in the history of our people has there been such a great awakening. At last the realization has dawned that womanhood and manhood are at stake, our homes are in jeopardy, and the stability of the nation is impaired by the rearing of weak and debauched children.

Slowly the awful fact that a great dismembered, disjointed business of trading in the bodies and souls of its daughters has dawned upon a busy, hustling, commercial nation. Its people, too busy making money, had allowed this nauseating white slavery to develop and grow right under their very noses unnoticed until its smell became so terrible that it was sickening.

Politicians and city, county, state and government authorities had winked at it, and kept silent. Mission workers and settlement workers learned of it, complained about it, and were called fanatics and visionists. These people were powerless against a powerful enemy to society. They prayed, they resoluted, and finally they shouted. At length the sleepy, somewhat disconcerted public was aroused from the golden trance and dream of riches of the morrow. Just a trifle ruffled, perhaps, because bothered so much about this white slave business, the public was fairly willing to listen when honest public officials, having learned the truth, decided to let the world know about it.

Prosecutors hunted down and convicted the white slave traders and the newspapers, shy at first, began to tell the people about these cases.

Addresses and lectures were given, ministers were advised

of the facts and awakened from their lethargy and men of affairs commenced to discuss the affair.

Committees were formed, laws were passed, cases by the hundreds were brought into the courts. Yet some doubted. Politicians and vice kings ridiculed and belittled the idea of such a business. The public hesitated. Then came more startling revelations. The protectors of vice tried to stiffle these revelations, but the fire had been kindled, publicity had fanned the flame, and the great fire which is rapidly wiping out vice districts and their feeders, white slave traders, is fast being wiped out.

While the traffic in girls is being obliterated, the slave traders are scurrying here and there for shelter. Some cities not yet fully alive to the situation are housing them, while others are driving them out.

Vice commissions are being inaugurated in many cities to investigate and report upon conditions. Political battles are being waged for and against vice, and the traffic in girls. Great progressive political movements are being launched against old time politicians who have connived at and flirted with vice and its right hand partner, white slavery, in order to gain personal, selfish power at the expense of the nation's manhood and womanhood.

And while men have been fully aroused, women too have come out of their shells of false modesty to learn and know the truth, and having learned it they have become important factors in the crusade for civic righteousness.

Organizations throughout the land dominated by women have come to the front and volunteered to help in the crusade to protect the purity of homes.

The following article by a prominent club woman shows the part women are taking in America's awakening.

By Mrs. Freeman E. Brown, President of the League of Cook County Clubs.

This girl problem is not new by any means, it is as old as Adam and Eve. I have heard some pessimists say, "What

about it? It always has existed in the past and will continue to exist for eons to come." But let us be thankful the pessimists are comparatively few in number, or we would become discouraged and give up our attempts to better conditions in this old world of ours at once.

The greatest hope for the future lies in the fact that the women of the country are becoming aroused. Illinois club women have been for many years in the front rank in pushing needed reforms. It has become a recognizable fact that women's organizations are becoming more and more potent factors in carrying on the work of city, state and nation.

Professor Zueblin said at the great Boston biennial, "Three great movements are shaping society at the present day, the political movement, the labor movement and the woman movement." This woman movement has grown to be such a tremendous thing, since in 1890 the General Federation grew out of the banding together the year before of a number of small, scattered, literary clubs.

In the early days of club life the individual club stood purely for culture, but clubs have been gradually getting away from that idea, and have been broadening and reaching out until I think now they all realize that in order to be sucsessful in the highest sense of the word they must stand for service to humanity, as well as for culture. Clubs in America, of all countries, should not stand for selfishness, for it is the land of refuge, the spirit of service is in the very air we breathe. This seems especially an age when people are trying to reach down and help those less fortunate than themselves. What grander work can clubs and club women engage in than that of saving our girls? To protect the innocent, and to give the unfortunate ones renewed hope, a wider view and a conception of what life may again become to them.

The League of Cook County Clubs, comprising seventy-eight clubs in Chicago and Cook County, decided, a year ago, that this was as fine a work as they could do. This conclusion was reached after a meeting devoted to the consideration of the

traffic in women and girls in which Mr. Clifford G. Roe was the principal speaker. So vividly did he place before the League and its delegates the existing condition in Chicago and the State of Illinois, that they became thoroughly aroused and decided to help Mr. Roe in the magnificent fight he is making. It was moved to form a committee consisting of the president or one member from each club belonging to the league to co-operate with him in his work, and it was decided to appeal to the clubs for financial aid. This resulted in a fine working committee of sixty which went under the name of the White Slave Traffic Committee of the League of Cook County Clubs. About three hundred dollars was raised of which two hundred and fifty dollars was turned over to Mr. Roe to help defray the expenses of his detective office. It costs six hundred dollars a month to carry on this work, so one can readily see the great need for money and enthusiasm. As a little stone thrown into the water becomes an ever widening and increasing circle until the agitation may be felt on some distant shore, so this memorable league meeting has proved an ever widening circle of influence, serving even to arouse enthusiasm in other states.

Feeling that the message Mr. Roe had to give, should not be confined to Chicago or the State of Illinois, he was invited to go down on the train with the Illinois club women to Cincinnati last May there to arouse, if possible, the club women from all over the country.

A mass meeting was held in one of the largest churches in Cincinnati, in which Mr. Roe addressed the assemblage and which so opened the eyes of the people of that city that steps were immediately taken to form a vigilance committee to make war upon this traffic in Cincinnati.

From that time on his work has become more and more known over the country.

We must still work steadily upon this girl problem if we are to make any lasting impression, and not when we have made one effort, sit back. Many mothers rest easy, thinking their own

daughters are safe, but existing conditions are a menace to even the best homes.

It is no longer a question of delicacy and false modesty, but a burning question that is staring us in the face, and one that demands a solution from the men and the women of America.

Let us keep at this great work with unbounded enthusiasm keeping ever in mind the saying of Goethe's that: "He who does nothing for others, does nothing for himself."

The women have learned that publicity and education are necessary to loosen the chains of bondage which hold white slaves. Yes, and more important, to prevent girls being made slaves to vice and sin. An ounce of prevention is worth a pound of cure. Therefore warn and enlighten. Some sleepy communities are not awakened yet.

In one Kansas town after a speaker had told about white slavery in a church the people formed a committee of citizens and ordered him to leave on the next train. One of the committee was a bigoted trustee of the church, a narrow-minded Sunday school teacher, and a leading business man. Perhaps that speaker was over zealous, too advanced and unduly bold in his statements, but sooner or later that town will wake up, may be not until one of its daughters has fallen into the white slave trap.

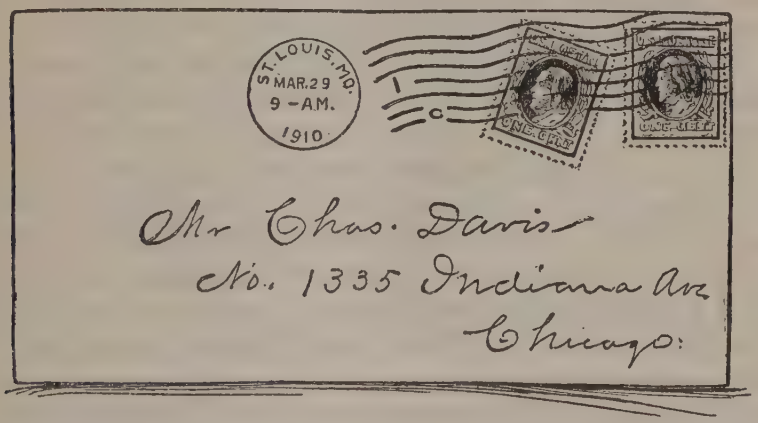
In this connection it should be impressed upon all those enlisted in the crusade against the traffic in girls, that moderate statements, both in speech and in print, will be far more convincing than facts bold and unadorned.

Many communities are not yet ready for the whole truth. They are shocked at what they think are brazen statements. Do not shock them, they may not be able to stand it. They think ignorance is innocence, prudery is modesty, hypocrisy is righteousness. Let education along the lines of true virtue and purity filter through to them slowly so that they will be able to take it in as it comes, and finally also be enlisted in the crusade to protect the purity of the home.

America's awakening has been brought about by enlighten-

ment as to real, existing facts. Proof almost mountain high has been piled up. Girl victims may have colored their statements in some cases, panders may have painted their fifthy bodies too black in their confessions, but letters written in secret between the white slave traders which were intercepted and confiscated by government authorities tell the unvarnished truth.

Here is just one more of these many letters which ought to convince even the most dormant, disinterested and nonchalant American, that America must be awakened to protect the purity of the home.



Such was the address on an envelope and such was the postmark.

It is strange how crime will mysteriously come to the surface sooner or later. This letter was received by another Charles Davis and the letter turned over to the authorities, the contents of which tells the reason.

"St. Louis, Mo., March 27, 1910.

Friend Chas.

We got your letter all O.K. and was pleased to hear from you and that you are getting along all O.K. things is tough here now for all the gang they are running the Woman from first one place and then another and a person dont know what to do.

Yes, Chas we are still kicking the log around but Stella quit three days ago

and I am going on the medicine tomorrow for it is awful high now are you still up aginst it.

Chas a friend of mine told me that some of you people wanted some Coosies sent up there is some birds here and I have got 2 that wants to leave here as they dont want to go in a house here on account of there folks living here and they are both swell lookers let me know if you know any one that can place them and what is in it for me as times is tough and I need the mun. If the price is all O.K. we can do business at once; the kid is all O.K and sends best, also Stell, let me hear from you at once with the particulars as I want to land this while I can. I sent some to Memphis a month ago, and the party is full just now.

Will close for the present hoping to hear from you soon, with best wishes.

Yours Respt. C. D."

When this letter was turned over, detectives sought out the Charles Davis the letter was intended for. Decoy letters were sent, but he was not located until nine months afterward.

Stranger than fiction sometimes is the truth. It happened, as we have seen in another chapter, that in the month of November, 1910, Luella Williams was arrested for procuring a girl from St. Louis for a Chicago resort. The Williams woman made a confession and in it she named Charles Davis as one of the men who persuaded her to put the St. Louis girl in a vice resort. Again Charles Davis escaped because it was learned that as soon as Luella Williams was arrested Davis left Chicago for parts unknown.

Thus learning from the secret messages of the slave traders themselves that it is true that they are buying, selling and placing girls in houses of bondage, America must be awakened. The daughters of the American people must be protected from such fellows as these.

Yes, the sons of Americans must be protected from the vile diseases that these fellows create and spread. Perhaps no class of men, other than panders, are greater enemies to the society which feeds them and endures them than are the so-called doctors who help spread these diseases by dishonest and fake statements and certificates.

As a striking and burning example of this treachery to society in general, read the following certificates:

MARY B. WHITE, M. D.

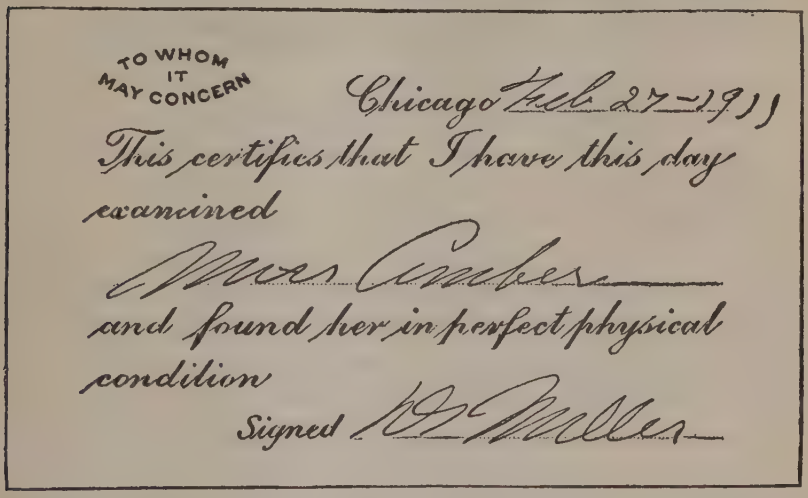
100 State St., Chicago.

To whom it may concern:

On February 18th, 1911, I examined a young woman known as Miss Amber at the Marcy Home Dispensary. I found a muco purulent discharge from cervix and vagina.

On the report from Dr. Hedger of laboratory finding of gonorrhoea I gave her the vaccine treatment.

(Signed) MARY B. WHITE, M. D.



This girl, Miss Amber, an inmate of a vice resort was examined by prominent doctors both before and after the doctor for the house of ill fame examined her on February 23, 1911, and February 27, 1911, and was found to be badly diseased. Therefore, the resort-employed-doctor never made an examination, or else made a dishonest report, or was too incompetent to know venereal disease when he saw it.

Such certificates have misled more men, caused more anguish and heart aches to both men and women, caused more needless operations to innocent wives and more blindness and deformities to children than any other one cause. Such persons, parading under the cloak of doctors, are traitors to their country and a

disgrace to the profession which shelters them. They are defiling the purity of the American home.

In America's awakening let us arise and eliminate such persons from society. When America is truly awakened through and through, cities all working in unison for one common cause, the purity of the home, then its arch-enemies, the white slave traders and their fellow conspiritors, the quack doctors, the shyster lawyers, the unscrupulous business man, and the corrupt politicians and public officials will be blotted out, and the cloud upon the fair name of America will vanish forever.

CHAPTER XXVI.

THE CHICAGO VICE COMMISSION REPORT.

Astounding Facts—Chicago Spends $15,000,000 Annually for Vice—Protection for Children—Temptations of Young Girls—Help for the Victims—Changes Recommended.

That America has been truly awakened to its duty in the white slave war is further evidenced by the many investigations into vice conditions in various cities. This awakening as has been seen is due largely to the astounding revelations concerning the abominable business of the traffic in girls. The people are aroused and something must be done. Therefore, in response to the demands of the people, vice commissions have been appointed in cities all over America.

So much had been said about Chicago being a city of vice and the center of the white slave traffic that Mayor Busse appointed on July fifth, 1910, a Commission to investigate vice conditions in that city. It was decided to select a commission so far as possible, non partisan, which would not be prejudiced for or against the insinuations concerning Chicago.

The Commission chosen was representative of Chicago's best citizenship from every view point, and therefore its findings are all the more important and authoritative. After laboring almost one year the Commission reported on April fifth, 1911, to the city council the results of the investigation which it had been quietly making since its appointment. The fact that the commission found deplorable vice and white slave traffic existing does not show that Chicago is not improving and growing better. In fact Chicago has been fighting the traffic in girls for some years, and has gone a long way toward abolishing it, and the commission stated its belief that in contrast Chicago is far better proportionately to its population than most of the other large cities in the United States. This statement was made

after a careful study of conditions in fifty-two of the largest cities of America.

But Chicago in cleaning up is bound to face an array of facts absolutely staggering in the frightfulness of the conditions they reveal, and here they are:

Chicago spends $15,000,000 annually for vice.

The traffic in women in this city annually demands and destroys the lives and souls of 5,000 young girls.

Segregation is denounced by the commission and this means the wiping out of the "levees."

To neighboring cities which may be able to see nothing in the report except an indecent and ill advised exposure by Chicago of her own shame the report of the commission has this to say:

"The investigation was not confined to Chicago only. It covered fifty-two of the larger cities of the United States. In many of those cities conditions were found to be worse than they are in Chicago. In some they were found to be better. As a whole Chicago is a better city morally than most of the cities of the United States that are in its class."

REPORT FACES ISSUE SQUARELY.

The report is scientific and dispassionate. Its purpose was to avoid criticism and recrimination and to set forth the facts. It has avoided exaggeration and sensationalism, but it has not scrupled to tell the truth and the whole truth. It sets the public face to face with the facts and then appeals to the public conscience: "What are you going to do about it?"

Answering its own question from the conclusions drawn in the course of extensive investigations, the commission takes a stand preëminently American and touched with a fine idealism. Prostitution, it says, can be suppressed, not in a week, a month, or a year, but by persisent and intelligent effort through a long period of years. The report expressly repudiates the cynical European theory that the social evil always has existed and always must exist, and that segregation is the only remedy.

"Constant and persistent repression," it says, "must be the immediate method; absolute annihilation the ultimate ideal."

TELLS HOW WORK CAN BE DONE.

For the immediate initiation of the policy thus set forth the commission last night made two recommendations. They were embodied in ordinances submitted to the council with the report and are as follows:

First—The appointment of a morals commission.

Second—The establishment of a morals court.

The full report containing over three hundred and fifty pages of data and statistics cannot be set forth here, but the most important parts will be given in this chapter.

A startling exposé is made by the commission of the sale of drugs in the vice districts. The report states that four drug stores in one of the vice districts sell four pounds of morphine and six ounces of cocaine each per week. No drug store in the city outside the vice district sells more than four ounces of morphine and three drams of cocaine in a week. The druggists, to foil police investigation, order their drugs from various wholesale houses, and, in many cases, direct from the manufacturers.

The investigators of the commission found that the girls in the vice districts are more addicted to the use of morphine than cocaine. The startling discovery also was made by the investigators that in many cases doctors traded in the drugs and supplied the girls with the poison.

DETAILS OF THE REPORT.

The report, dealing first with the necessity for a change from the existing system of dealing with the vice problem in Chicago, says:

"We believe that Chicago has a public conscience which, when aroused, cannot be easily stilled—a conscience built upon moral and ethical teachings of the purest American type—a conscience which, when aroused to the truth, will instantly rebel against the social evil in all its phases.

"Some who have superficial knowledge of the 'continental system' of segregation and regulation, based on a cursory reading or surface investigation, might bring it forward as a method of relief. One has but to read scientific works on the subject, to study the reports of international conferences held in Europe, and to hear the findings of careful investigators to see the unreliability and futility of such a system, and to learn of its failures as a permanent institution wherever it has been undertaken, in this country or abroad. The commission is convinced that the so-called system has proved itself degenerating and ineffective.

AMERICANS ABHOR SEGREGATION.

"Furthermore, the overwhelming majority of the citizens of Chicago and th fathers and mothers of its children never will countenance the recognition o legalization of a commercial business, which spells only ruin to the race. It i therefore, incumbent upon us to take a bold stand against this curse of society It behooves us to raise social life to the highest possible standard of righteous ness—to teach the youth of our land loyalty and honor to womanhood.

"The immensity of the social evil problem is no excuse for us to stand idl by and do nothing in an attempt to solve it. The sin of impurity may not b cured in a day, a year, or perhaps in generations. But we assume that b earnest, wise, united, and persistent effort on the part of individuals and organ ized groups in society we can do something—how much we can only discover b trial. To say we can do nothing may be left to the morally inert; of cours they can do nothing—but evil.

"We may enact laws; we may appoint commissions; we may abuse civ administrations for their handling of the problem; but the problem will remai just as long as the public conscience is dead to the issue or is indifferent to it solution.

RELIGION MUST CURB MEN.

"Until the hearts of men are changed we can hope for no absolute annihilatio of the social evil. Religion and education alone can correct the greatest curs which today rests upon mankind. For this there is a mighty work for agencie and institutions of righteousness in our land.

"With these facts in mind the commission has squarely faced the problem. has tried to do its duty by placing before the public the true situation i Chicago. It presents recommendations carefully and conscientiously drawn.

"Throughout this report the commission has made every effort to publis only such results as would give the municipality a correct and unexaggerate idea of conditions.

"Its statements are not made to bring discredit upon the city. Without seek ing to condemn other cities, the commission desires to state its belief that, contrast, Chicago is far better proportionately to its population than most of th other large cities of the country. This statement is made after a careful stud of conditions in fifty-two of the largest cities of the country—a study based o the replies received from, first, the city clerk; second, the head of the heal department, and third, the superintendent of police in these fifty-two munic palities. In addition, personal investigation by the commission was conduct in some fifteen of the largest of these cities. Much data is in the possessio of the commission showing the conditions existing elsewhere upon which base its conclusions.

OFFICIALS ARE NOT CRITICISED.

"The commission has refrained from unnecessary criticism of public officia Present day conditions are better in respect to open vice than the city has know

in many years. But they are by no means a credit to Chicago. However, this must be remembered: they are not unique in the history of the city. Present day public officials are no more lax in their handling of the problem than their predecessors for years; as a matter of fact, the regulations respecting flagrant and open prostitution under the present police administration are more strict in tone and repressive in execution than have been issued or put in operation for many years.

"No one will doubt that in many instances such an attitude on the part of the public and their officials leads to the breaking down of the morale of the police. But to make the sweeping statement of general inefficiency and dishonesty would be unjust to a large number of men endeavoring to do their duty. The commission believes, therefore, that the large majority of the police are honest and efficient; it believes that some are neither honest nor efficient. For the former it has the warmest praise—for the latter it has the most severe condemnation.

"As stated, the commission does not condemn the personnel of the police as a whole, but it does condemn the system—a system which has grown notoriously inactive in the handling of the social evil, partly because of the tolerative attitude of the citizens of Chicago, and partly because of its own desire to perpetuate itself as a system; a system which makes it easier for the police to accept graft from the tremendous profits reaped from the sale in women's bodies than honestly to do their duty. All credit to the great body of men who have withstood these temptations, and who some day will find a condition where their courage will be amply rewarded.

"To the Hon. Fred A. Busse, mayor of Chicago, belongs the honor and distinction of having appointed this, the first municipal commission to study the existing conditions of a great city respecting vice and to report such recommendations as it may deem advisable for the suppression thereof.

"This fact in itself speaks more forcibly than any mere words of appreciation which this commission might offer for the honor and privilege extended to its members.

"Credit likewise belongs to the members of the city council, in that they unanimously concurred in the recommendation of the mayor and appropriated the funds used in the preparation and the printing of this report.

NO POWERS OF PROSECUTION.

"The commission is an investigating and not a prosecuting body. The ordinance by which created gave it no powers of prosecution, and specifically stated the object in view to be to obtain the results of a scientific study of existing conditions and to point out methods of relief for such.

"The commission has carefully omitted from the report all names of offenders against the law, as well as addresses. It also has refrained from publishing the numbers of police officers who have been actually seen violating police rules regarding conduct while on duty as well as overlooking the violation of the law and of police regulations. In place of these the commission has used the letter

'X,' with a number following. These definite addresses, names, and numbers, however, are on file in the records of the commission.

"Unfortunately, there are two standards of morality in Chicago. One standard permits and applauds dances by women almost naked in certain public places under the guise of art, and condemns dances no worse before audiences from the less prosperous walks of life. This same hypocritical attitude drives the unfortunate and often poverty stricken prostitute from the street, and at the same time tolerates and often welcomes the silken clad prostitute in the public drinking places of several of the most pretentious hotels and restaurants of the city.

PROFITS $15,000,000 A YEAR.

"The first truth that the commission desires to impress upon the citizens of Chicago is the fact that prostitution in this city is a commercialized business of large proportions with tremendous profits of more than $15,000,000 per year, controlled largely by men, not women. Separate the male exploiter from the problem, and we minimize its extent and abate its flagrant outward expression.

"In juxtaposition with this group of professional male exploiters stand ostensibly respectable citizens, both men and women, who are openly renting and leasing property for exorbitant sums, and thus sharing, through immorality of investments, the profits from this business, a business which demands a supply of 5,000 souls from year to year to satisfy the lust and greed of men in this city alone.

"Practically no attempt has been made in Chicago to enforce the present laws. In place of enforcing the law the police have been allowed to adopt arbitrary rules and uncertain regulations of their own, whereby certain sections of the city have become restricted districts. Here they established their own regulations which were without adequate legal foundation. We have, then, a combined administrative and legislative power in the hands of a department of the local government, which, in turn, is in closest touch with, and influenced by, the political influences of the city."

EVIL HOTELS ARE ATTACKED.

The report, after stating the number of women regularly involved in the traffic under consideration to be 5,000, attacks assignation hotels down town and on principal streets leading to the three sides of town as "one of the greatest menaces to young people and an evil for which there is no excuse and for which there should be no room in Chicago."

It is also found that the most dangerous immoral influence and most important financial interest aside from regular disorderly houses are the disorderly saloons, admitting women. Four hundred and forty-five such saloons were listed in the city and 92 unescorted women were found in them during the investigation.

Another feature of the vicious saloons that is pointed out is the vaudeville show of improper nature conducted in rear rooms.

PROTECTION FOR CHILDREN.

Then the report takes up the question of protection of children and it states:

"We often forget that society owes much to the protection of the children. Those of mature years can be left generally to guard themselves; but in the case of youth and ignorance, society must take the part of the elder brother, and in many cases the part of the father as an educator and guardian.

"From its study of existing conditions in Chicago the commission feels that if there is to be any permanent gain in the fight against the social evil in this city much care and thought must be given the problem of child protection and education. Children in certain sections of the city are surrounded by many immoral influences and dangers. They are compelled by reason of poverty to live within, or in close proximity to, restricted prostitute districts. Even in residential sections children come in contact with immoral persons, and gain an early knowledge of things which may influence their whole life and guide them in the wrong direction.

"One of the sad spectacles in this great city is the night children who sell gum, candy, and papers on the streets. Through small habits learned by loitering near saloons, and even in the rear rooms frequented by vile persons, they become familiar with the vulgarity and immorality of the street and learn their language and their ways of life. That children should be kept off the streets at night by the police and that parents should be impressed with the importance of the most strict supervision of the child's recreational hours, are two matters of the greatest moment in the protection of the child.

"The investigations by the commission show that messengers and newsboys have an intimate knowledge of the ways of the underworld. Their moral sense is so blunted as to be absolutely blind to the degradation of women and the vile influence of vicious men.

"The commission heartily indorses all attempts to provide healthful and carefully guarded places of recreation for the children. It does not sympathize with those who simply stand by to criticize without doing anything in a constructive way to provide something wholesome for that which may demoralize. Children must and should have amusement and recreation, and they will find it in some way. Let Chicago increase her small parks and recreation centers. Let the churches give of their facilities to provide amusement for children. Let the board of education extend its efforts in establishing more social centers in the public schools. Let the city provide clean dances, well chaperoned—as they are now in the public schools."

URGES TEACHING SEX HYGIENE.

The report urges the wise teaching of sex hygiene in the schools as a means of child protection for the future.

The situation in colored people's communities in Chicago is then discussed. "Invariably," it is stated, "the larger vice districts have been created within or near the settlements of colored people. In the past history of the city, nearly every time a new vice district was created downtown or on the south side, the colored families were in the district, moving in just ahead of the prostitutes. The situation along State street from Sixteenth street south is an illustration.

"A former chief of police gave out a semi-official statement to the effect that so long as this degenerate group of persons confined their residence to districts west of Wabash avenue and east of Wentworth avenue they would not be apprehended. This part of the city is the largest residence section of colored families. Their churches, Sunday schools, and societies are within these boundaries.

NEGRO GIRLS DRIVEN TO EVIL.

"In addition to this proximity to immoral conditions young colored girls are often forced into idleness because of a prejudice against them, and they are eventually forced to accept positions as maids in houses of prostitution.

"Employment agents do not hesitate to send colored girls as servants to these houses. They make the astounding statement that the law does not allow them to send white girls but they will furnish colored help!

"The apparent discrimination against the colored citizens of the city in permitting vice to be set down in their midst is unjust and abhorrent to all fair minded people. Colored children should receive the same moral protection that white children receive."

The question of supply to the demands of the social evil is discussed and the danger to immigrant women is emphasized. The report says:

"The white slave act recently passed by congress has been most effective in minimizing the traffic in foreign women. Much needs to be done, however, to protect the innocent immigrant who is betrayed and led into an immoral life after landing in New York or elsewhere.

"The care of immigrant women upon their arrival in Chicago needs supervision. Immigrant girls should not be left to private expressmen and cab drivers, to be lost to their relatives and friends in the city because of incorrect addresses or the carelessness or vicious intent of the drivers.

BAD HOMES A CAUSE.

"The subject of 'supply' should bring forward most prominently, too, the fact that the supply comes largely from bad home conditions and lack of recreational privileges. In a large number of cases investigated the home conditions have contributed to, if not caused, the downfall of many a wife and daughter.

"Statements are often made, and in some instances warranted by facts, that the excessive demands upon the mother because of a large family of children, without sufficient income or help to care for them, is also the occasion for many neglected children going astray.

"The statement is also made and supported by facts, learned from long and faithful experience in caring for dependent and delinquent children, that more delinquent girls come from small families where they are spoiled than from large families where there may be poverty, but a sort of unconscious protective union of the children shielding one another.

"The subject of the so-called white slave traffic has attracted much attention throughout this and foreign countries. The term 'white slave' is a misnomer. As a matter of fact, the traffic is not confined to white girls, but to all unfortunate

girls or women of all colors, races, and nationalities. The use of this term, however, is authorized by the national government and was incorporated in the international law on the subject.

WHITE SLAVERS UNORGANIZED.

"It has been demonstrated that men and women engaged in the 'white slave traffic' are not organized. Their operations, however, are so similar and they use the same methods to such an extent that it is safe to infer that they are in some way working together.

"The vice commission, after exhaustive consideration of the vice question, records itself of opinion that divorce to a large extent is a contributory factor to vice. No study of this blight upon the social and moral life of the country would be comprehensive without consideration of the causes which lead to the application for divorce. These are too numerous to mention at length in such a report as this, but the commission does wish to emphasize the great need of more safeguards against the marrying of persons physically, mentally, and morally unfit to take up the responsibilities of family life, including the bearing of children.

"As to the economic side of the question—the life of an unprotected girl who tries to make a living in a great city is full of torturing temptations. First, she faces the problem of living on an inadequate wage—six dollars a week is the average in the mercantile establishments. If she were living at home where the mother and sister could help her with mending, sewing, and washing, where her board would be small—perhaps only a dollar or two towards the burden carried by the other members of the family—where her lunch would come from the family larder, then her condition might be as good as if she earned eight dollars a week.

TEMPTATIONS OF YOUNG GIRLS.

"The girl who has no home soon learns of 'city poverty,' all the more cruel to her because of the artificial contrasts. She quickly learns of the possibilities about her, of the joys of comfort, good food, entertainment, attractive clothes. Poverty becomes a menace and a snare. One who has not beheld the struggle or come in personal contact with the tempted soul of the underpaid girl can never realize what the poverty of the city means to her. One who has never seen her bravely fighting against such fearful odds will never understand. A day's sickness and a week out of work are tragedies in her life. They mean trips to the pawnbrokers, meager dinners, a weakened will, often a plunge into the abyss from which she so often never escapes.

"Hundreds, if not thousands, of girls from country towns, and those born in the city but who have been thrown on their own resources, are compelled to live in cheap boarding or rooming houses on the average wage of $6. How do they exist on this sum? It is impossible to figure it out on a mathematical basis. If the wage were $8 a week and the girl paid $2.50 for her room, $1 for laundry, and 60 cents for car fare, she would have less than 50 cents left at the end of the week.

"That is, provided she ate 10 cent breakfasts, 15 cents luncheons, and 25 cent dinners. But there is no doubt that many girls do live on even $6 and do it hon-

estly, but we can affirm that they do not have nourishing food, or comfortable shelter, or warm clothes, or any amusement, except perhaps free public dances, without outside help, either from charity in the shape of girls' clubs, or friends in the country home. How can she possibly exist, to say nothing of live?

VICE A GOOD PAYMASTER.

"Is it any wonder that a tempted girl who receives only $6 a week working with her hands sells her body for $25 a week when she learns there is a demand for it and men are willing to pay the price? On the one hand her employer demands honesty, faithfulness, and a 'clean and neat appearance,' and for all this he contributes from his profits an average of $6 for every week.

"Her honesty alone is worth this inadequate wage, disregarding the consideration of her efficiency. In the sad life of prostitution, on the other hand, we find here the employer, demanding the surrender of her virtue, pays her an average of $25 a week.

"Which employer wins the half starved child to his side in this unequal battle? It would be unjust, however, to cast any reflection upon those girls who are brave and pure, by intimating that because they earn so small a wage they must necessarily be in the same class with those other girls who, unable to survive longer the heroic battle against poverty and self-sacrifice, have succumbed and gone down.

HELP FOR THE VICTIMS.

"How can these unfortunate women be helped and saved to society? Some well meaning persons declare that they should be left to their fate; that they are criminals, and should be treated as such. The commission does not feel that this is an answer to the problem. They are human beings still, stumbling for a time in the depths of sin and shame, but notwithstanding how low they have sunken in the social scale, they can be rescued, if by some method they can be made to feel the touch of divine sympathy and human love.

"No doubt, during the coming months many of these women, now in houses, and in the streets, and in the saloons, will be cut loose from their surroundings by the effective operation of the law. Some wise provision must be made to help them. To put them in prison with no provisions for their spiritual or physical needs would only tend to degrade them still lower and send them back to a life of shame in some other community in a worse condition than they were before.

CARE FOR FIRST OFFENDERS.

"First offenders, especially, instead of being fined or imprisoned, should be placed on probation under the care of intelligent and sympathetic women officially connected with the court.

"Old and hardened offenders should be sent to an industrial farm with hospital accommodations on an indeterminate sentence. Obviously it is necessary that some such measures of almost drastic control should obtain if such women are to be permanently helped and society served."

The commission addresses a word to men:

"It is a man and not a woman problem which we face today—commercialized by man—supported by man—the supply of fresh victims furnished by men who have lost that fine instinct of chivalry and that splendid honor for womanhood where the destruction of a woman's soul is abhorrent, and where the defense of a woman's purity is truly the occasion for a valiant fight."

CHANGES RECOMMENDED.

The commission presents, among others, the following recommendations:

"To federal authorities: A federal bureau of immigration should be established in great distributive centers, such as Chicago, to provide for the safe conduct of immigrants from ports of entry to their destination. Efficient legislation should be enacted and present laws enforced in such a manner, as to the traffic in women within the boundaries of each state, and as thoroughly, as the federal authorities have dealt with the international traffic.

"The owners of lake steamers should exercise more vigilance enforcing their rules. The sale of intoxicating liquor to minors should be absolutely prohibited on lake steamers. All gambling devices should be suppressed on lake steamers.

"The commission condemns the ease with which divorces may be obtained in certain states, and recommends a stringent, uniform divorce law for all states.

WORK FOR ILLINOIS TO DO.

"To the state authorities:

"We recommend that the state authorities, the Chicago Medical Society, or the morals commission investigate and report on midwives, advertised maternity hospitals, medical advertisements, advertising doctors, and regular physicians who are suspected or known to be illegal practitioners.

"Physicians who advertise treatment and cure of such diseases should come under the provisions of section 12, chapter 91, of the Illinois revised statutes, providing for the licensing of itinerant physicians.

"We recommend that the state authorities or the morals commission conduct an investigation of employment agencies and the advertisements of employment agents who advertise in Chicago papers published in foreign languages.

"We recommend the enactment of a new Illinois law providing that medical certificates must be secured showing bearer is free from certain diseases before a marriage license can be issued.

TO REGULATE MESSENGERS.

"We recommend the enactment of state laws and city ordinances whereby a disorderly house may be declared a public nuisance, and containing provisions expressly giving to any citizen the right to institute simple and summary proceedings in equity for the abatement of the nuisance.

"We recommend the enactment of such legislation as will empower the com-

missioner of health, after due investigation, to declare any such house a place of contagious disease and to order same closed and abandoned.

"There should be a relentless prosecution and punishment of professional procurers, all keepers and inmates of existing disorderly houses, as well as owners of the property rented or leased for immoral purposes.

"An identification system should be established in the state courts. In dealing with prostitution fines should be abolished and imprisonment or an adult probation system substituted.

"A law should be enacted providing a penalty against any corporation or person employing messenger boys, or knowingly sending any messenger boy under 21 years of age to any disorderly house, unlicensed saloon, inn, tavern, or other unlicensed place where malt or spirituous liquors or wines are sold, on any errand or business whatsoever.

ANOTHER SCHOOL FOR GIRLS.

"We recommend that immediate legislation be sought to establish a second school for wayward girls in the state of Illinois, said institution to be established in some other part of the state, rather than to extend the institution at Geneva. The latter institution is overcrowded and the numbers there are all that can be governed satisfactorily by one superintendent.

"We recommend legislation providing for the organization of a sympathetic agency with paid agents who have followed a special instruction, and who would be charged with the regular supervision of the children of unmarried mothers.

"To county officials:

"We recommend the appointment of a permanent committee on child protection, with ample funds from the county treasury.

"To city authorities:

"We recommend that the city council of Chicago enact an ordinance creating a commission to be known as the morals commission.

"Enforce the laws and regulations, especially those prohibiting the harboring of disorderly persons in saloons; prohibiting wine-rooms and stalls in saloons; prohibiting assignation rooms and 'hotels' in connection with saloons; prohibiting dances in buildings where there is a saloon.

NEW RULES FOR POLICE.

"To this end maintain a strict surveillance of the police; discharge policemen who are guilty of gross or petty graft in their relation with the saloons; make frequent rotation of policemen; provide investigation of complaints within twenty-four hours by picked men taken from 'outside' districts.

"By any proper means, especially by publicity, put pressure upon the Brewers' exchange and the Wholesale Liquor Dealers' association members doing business with saloons which violate the laws or regulations referred to, or who are, as bondsmen, responsible for such saloons.

"Licenses of saloons that violate these laws or regulations should be permanently, not temporarily, revoked.

"No women without male escort should be permitted in saloons. No professional or paid escorts for women should be permitted in any saloon.

"The ordinances prohibiting winerooms should be strictly enforced, and any attempt to provide booths, screens, or curtains about tables in rear rooms of saloons should be immediately suppressed.

"We recommend that no intoxicating liquor be sold at any public dance.

"A municipal detention home for women should be established, controlled by probation officers.

WANT MUNICIPAL DANCE HALLS.

"Municipal dance halls should be established, properly policed and supervised. A municipal lodging house should be established for women. We recommend that the municipality secure a farm on which a trade school and hospital could be established, to which professional prostitutes could be committed on an indeterminate sentence.

"To the corporation counsel: The city ordinances relating to houses of prostitution should be enforced. The city ordinances prohibiting advertisements purporting to treat and cure diseases should be enforced. Daily papers that publish such advertisements should be prosecuted.

"To the police department:

"Accurate monthly reports on all places in Chicago where immoral and dissolute persons congregate should be made to the superintendent of police by inspectors.

"If any inspector, captain, or officer fails so to report he should be reduced in rank or dismissed from the service.

"A special morals police squad should form a part of the police force of the city. We recommend that women officers be added to the police force, whose duty should be to render assistance to women or girls throughout the city, especially at all railroad stations or other places where inexperienced women are liable to need help. We also recommend that some of these women officers be able to speak foreign languages.

HEALTH REGULATIONS.

"To the department of health:

"We recommend that the department of health investigate and report the extent of contagious diseases in Chicago each year, together with the sources of infection, the practice of midwifery, with such recommendations looking to its improvement as may be deemed proper; institute a rigid investigation into the use of cocaine and other noxious drugs, with a view at least of limiting such sales by the druggists; direct especial attention to so-called massage practice, and be given power to suppress as a public nuisance any place where contagious diseases flourish.

"To the board of education:

"We recommend that the board of education appoint a committee to investigate thoroughly the advisability and methods of teaching social hygiene to the older pupils in the public schools.

"Girls between the ages of 14 and 16 should receive definite vocational training in continuation schools. We recommend that the board of education extend the use of public schools as social centers.

REGULATIONS FOR PARKS.

"To the park commissioners:

"The parks should be better policed and playgrounds supervised more carefully Managers of dancing pavilions should be more vigilant in excluding vicious persons. Park managers should extend greater protection to unaccompanied young girls, especially in the evening. Public parks should be better lighted and equipped with search lights. Seats should be removed from the deep shadows.

"To churches and other religious bodies:

"Pastors and religious workers should aid in arousing public opinion against the open and flagrant expression of the social evil in this city. The churches should endeavor to counteract the evil influences in the community by opening rooms attached to the church buildings as recreational centers during week day evenings.

"To parents:

"Great emphasis should be placed on parental responsibility and upon the effects of church and school in informing parents how to safeguard their children."

TEXT OF PROPOSED ORDINANCE.

Following is the proposed ordinance:

"Be it ordained by the city council of Chicago:

"Section 1—That there shall be and hereby is created in and for the city of Chicago, a commission to be known as the 'Morals Commission of the city of Chicago,' the members of which shall be appointed by the mayor with the approval of the city council, and which commission shall consist of five (5) persons who shall be qualified electors of said city and each of whom shall have resided therein at least one year preceding this appointment. A second member of said commission shall be a physician in good standing.

"Section 2—The members of said commission shall take the oath of office and file the bond provided by law for officers of said city; provided that no additional bond shall be required of the member of said commission who shall be the commissioner of health of said city. Such bond shall be in the penal sum of one thousand dollars ($1,000), and shall be conditional according to law.

MEMBERS SERVE TWO YEARS.

"Section 3—The term of office of the commissioner of health, as ex-officio member of said commission, shall be during the time that he be commissioner of health of the city of Chicago. The term of office of the other members of said commission shall be two (2) years, and until their successors shall be appointed and qualified. The commissioner of health of the city of Chicago shall not receive any additional compensation as a member of said commission. The other members of

said commission shall serve without compensation. It shall be the duty of the commissioner of public works of the city of Chicago to furnish to said commission suitable quarters without charge.

"Section 4—Said commission shall have power to appoint a chief clerk and assistant clerk, one attorney and assistant attorney, one medical inspector and assistant medical inspectors, and such other help as may be necessary. The compensation of all such officers and help and other expenses of said commission shall be such as may from time to time be fixed by the city council.

GIVE COMMISSION FULL POWER.

"Section 5—It shall be the duty of said commission to take all legal and necessary steps towards the effectual suppression of disorderly and similar houses within the limits of the city of Chicago, and within three (3) miles of the outer boundaries of the city; to collect evidence of the violation of any state laws and city ordinances concerning any of such houses, and the keepers, inmates, and patrons of the same; and to institute and carry on prosecutions in the name of the city of Chicago against any of said houses, said keepers, inmates, and patrons.

"Section 6—Said commission shall have power and authority to make rules and regulations for the conduct of the business of said commission and otherwise not inconsistent with the provisions of this ordinance."

MEMBERS OF THE COMMISSION.

The members of the commission are, besides Dean Sumner and Secretary Edwin W. Sims:

W. L. Baum, M. D.,
Rev. J. G. Kircher,
David Blaustein,
Louis O. Kohtz,
Rev. J. F. Callaghan,
P. J. O'Keeffe,
Anna Dwyer, M. D.,
Judge Harry Olson,
W. A. Evans, M. D.,
Judge M. W. Pinckney,
Rev. Albert Evers,
Alexander Robertson,
Rev. F. W. Gunsaulus, D. D.,
Julius Rosenwald,
W. W. Hallam,
L. E. Schmidt, M. D.,
A. W. Harris, LL. D.,
Bishop C. T. Shaffer,
William Healy, M. D.,
Edward M. Skinner,
Ellen M. Henrotin,
Prof. Graham Taylor,
Rev. Abram Hirschberg,
Prof. William I. Thomas,
Prof. C. R. Henderson,
Prof. H. L. Willett,
Rev. E. A. Kelly,
John L. Whitman.

SUMMARY OF WHAT THE VICE COMMISSION FOUND; AND HOW IT WOULD CORRECT THE EVIL.

THE EVIL.

Five thousand women are consumed annually by Chicago's

social evil. Fifteen million dollars are squandered each year in brothels.

Graft, the shame of American cities, flourishes under the system that exploits vice.

The saloon, a bad enough institution in itself, is degraded by vice.

Vice preys upon children forced by poverty to earn their living in the streets—3,931 of these children in the First ward.

Vice is responsible for the "race problem" in great cities. The negro is forced by lack of other employment, into the Tenderloin and becomes a bad citizen.

"Red light districts" breed criminals and offer them havens of refuge.

Vice lies in wait for the innocent girl who comes to Chicago to earn her living. It surrounds her by almost irresistible temptations.

The general delivery window of the postoffice, a secret and safe way of spotting, inveigling and trapping young girls.

The great majority of young immigrant women are not given adequate protection after they reach the United States.

THE REMEDIES.

State laws and city laws should be enacted making resorts public nuisances and expressly giving to any citizen the right to institute summary proceedings against them.

There should be relentless pursuit and prosecution of professional procurers.

There should be constant prosecution of all keepers and inmates of existing houses as well as owners of the property.

An identification system for women in resorts should be established by the state courts.

A law should be enacted providing a penalty for sending any messenger under 21 years of age into a disorderly house.

A second school for wayward girls, similar to the school at Geneva should be established in Illinois.

Protection should be given to immigrant girls arriving in Chicago.

The sale of liquor should be forbidden at public dances. Municipal dance halls should be established.

The city should acquire a farm on which a trade school and hospital can be established for unfortunate women.

CHAPTER XXVII.

THE WORLD'S CONGRESS AND THE WHITE SLAVE TRAFFIC IN ENGLAND.

By William Alexander Coote, Secretary International Bureau for the Suppression of the White Slave Trade, London, England.

It is but eleven years since the movement in connection with the suppression of this traffic commenced. It seems incredible that up till then no combined action had been taken to rid the world of this hideous crime. It is a crime not peculiar to any race or country, but, strange as it may appear, is indigenous to those countries where civilization doth most flourish. Why it is so, is not difficult to essay. With the uprising of a country, comes the dominating factor of wealth, and wealth, unless sanctified—really leavened with the self-sacrificing spirit of Jesus Christ—is made the means of the degradation of women, and the reign of lustful, cruel, and degraded men. The White Slave Traffic from start to finish is a question of money, the market is kept going by the wealth of the unscrupulous *roué* (a man devoted to a life of sensual pleasure), whose soul-stained money is the driving force of the trader. The fact that money may be so easily made by it, has been one of the most energizing influences in this cruel enslavement of innocent and outraged womanhood.

This was not the only factor that has created a vested interest in this shameful phase of crime. Another, as potent, has been the freedom from punishment with which hitherto the trader could pursue his victims from one country to another, knowing that the existing laws could not touch him. When I held the first meeting in Berlin in connection with this crusade, under the auspices of Her Majesty the German Empress, after I had

been showing how easily these men could carry on their nefarious business, Herr von Dirksen, who was then connected with the German government, and who is still doing so much to remove the reproach of this crime from our civilization, to say nothing of our Christianity, rose, and spoke of the difficulty of dealing with it from an international point of view, owing to the non-existence of a law by means of which a trader passing his victims through two or three countries, could be arrested and punished. It was the declaration of this fact by a responsible government official, which gave such an impulse, in the initial stage, to this world-wide crusade.

Another strange condition of things, which made for the security of the traffickers, was the incredulity and indifference of the public, especially the Christian public, to the existence of this crime in their midst. The press never recognized its existence, and naturally therefore, never uttered a word in condemnation. When statements were made, many years previously, by Mrs. Josephine Butler, the press thought it a sufficient answer to call her and her friends fanatics. When facts were brought to light in Brussels, as far back as 1882 by Mr. Dyer, the press regarded the case as an isolated one, and refused to believe in the international character of the crime. The public, following the lead of the press, took up the same attitude, and refused to give credence to the statements made.

The Church, with the large C, while not traversing the statements of those who knew, said that if it were so, it was a matter for governments and officials, and not for the church.

No wonder that, under these circumstances, the trade flourished, and the price of a virtuous woman fluctuated in the markets of vice, as stocks and shares of mercantile companies do today. Had it not been so, it would not have been left until 1899 before any organized effort was attempted to cope with this cruel state of things.

Of these three factors, two, owing to the movement, have disappeared. The international agreement has met the condition of things referred to by Herr von Dirksen at the beginning,

and has closed in the legal international network, so that t criminal cannot so easily escape, either at home or abroad.

The press, the public, and the church have been quickened i a fervid state of activity. Now convinced, they are eager forge any and every legal weapon to deal with this Apoll of evil.

The unscrupulous man and the sordid wealth still rema but have lost much of their power. The press has turned full blaze of public opinion upon them, and they now have go warily in the pursuit of this particular vice, while the activ of the law has struck legal terror into the breasts of traffickers.

Fortunately, the combined efforts of men and women of creeds, and of officialism and philanthropy have grappled w this evil, which has not only received a severe check, but in ma countries is now tottering to a fall, a consummation most voutly to be wished.

But is this so, and if so how has it been brought about? "N by might, nor by power, but by my Spirit, saith the Lor Like most great movements, in the most unlikely manner, a by the most unlikely instruments. Here are the steps: an or nary worker seeking a lost girl, finding her abroad in a hospit returning to England heartsick and sore, at the cruel meth by which the wrong had been achieved. At home wonderi what else could be done to arouse Europe, then a vision, a the command to go forward. Then the fear of misinterpreti the vision, the cry to God for more light, the sweet assuran and then the going forth to strange lands, with the result we have it today. Not as the accomplishment of one ma work. The seed had been sown, had been watered for years faithful laborers, and one was sent forth in His Name to gat in the harvest. Not all, but some, for there is much ingatheri still to be done. And as the laborers are now coming from east and the west, the north and the south, all will take part that harvest home to which we shall come rejoicing, bringi our sheaves with us.

In the eleven years much has been done. And today the one reat anxiety of the Christian churches is to know in what way ach member can help forward to a successful issue. Hence he value of the crusade you (International American Purity 'ederation) have already conducted, and of the one you have n contemplation. There are thousands of the Soldiers of the Cross only waiting your advent to take up arms and become nrolled in your ranks. Your crusade at least will stimulate, ducate, and inspire those who listen as well as those who speak.

Much has, indeed, been achieved, but alas, much, very much, emains to be done. With the full knowledge of the work of he past, there ought to be no difficulty in organizing a fuller nd more complete equipment for the future, and it is not too nuch to hope, for what will be the final campaign. Whatever waits us in the future, victory is not only promised, but certain. Ve have but to go forward, assured and inspired by the Pillar f Cloud by day and the Pillar of Fire by night. With the 'auline declaration inscribed on the banner, "For me to live Christ, but to die is gain," they are indeed privileged who re called to fight under it.

As your readers probably know, the organization for the suppression of this traffic is growing in all countries. Four congresses have been held, each successive one contributing a growng interest and a wider range of subjects for consideration nd action. When the national committees were first organized, was with the single object of dealing with this traffic, hence ne interest and co-operation of the respective governments n the movement. As, however, the different national committees have discussed the problem, they have realized what has lways been known to workers in moral causes, that this parcular vice, however hideous and brutal, is but a part of the ydra-headed monster which, in many different forms, takes oll of the virtue of womanhood to satisfy the evil propensities f lustful men. Hence, it was soon felt that in order to deal ith the traffic, it was necessary to attack at one and the same me its various contributory causes.

No wonder that when some of the greatest statesmen and the best intellects of Europe began to seriously deal with this problem, they found that while the Upas tree of White Slavery could be clearly defined, its roots touched almost every part of the social life of the people. It was soon felt that while the world must be roused in antagonism to the White Slave Traffic, the soldier of the Cross must attack the sources from which the tree drew its strength. At the various congresses such questions as *Café Chantants* (saloon with stage where drink is served), registry offices for servants, theatrical agencies, the reception by minors of correspondence at *Postes Restantes* (general delivery), indecent books and pictures, and the regulation and segregation of vice by the governments, have been dealt with most carefully, with results of the most heartening character. In most countries, all the above questions with the exception of state regulation of vice have at the present time been more or less successfully dealt with, as contributory causes of the White Slave Traffic. Congresses have been held in England, Germany, France and Spain, each has appeared to gather strength from its predecessors, and to converge in dealing with the various problems which are constantly cropping up in connection with this question.

No more striking illustration of this can be given than by detailing the influential character of the personnel of our last congress which was held in Madrid in October, 1910, and reciting a few of the propositions which engaged the attention of the delegates.

All our congresses have been attended by men and women of influence, but never before have we had so many governments officially represented, or been given a more brilliant reception. To prove this it is only necessary to note that the opening ceremony of welcome was conducted by Don Carlos, brother-in-law to the king.

Both the Spanish court and the government appeared most anxious, not only for the success of the congress, but to impress the delegates with the keen sympathy with its objects. Es-

cially was this the case with His Majesty the King, who, in eaking with some of the delegates, expressed his deep interest the whole moral question.

Seven different subject were on the congress programme for scussion and decision. Each being dealt with by a representa-ve from the different national committees. Every sitting of e congress was well attended, and honored with the presence representatives from the court and government. One of the bjects dealt with which would have a special interest for nerican friends was, "What is the best definition of the term raite des Blanches' " (White Slave)? It was argued by some at the traffic was not confined to white women, but that Japan-e and Chinese women were being enslaved in the same man-r, and that the definition should be sufficiently broad to cover omen of all colors. It was resolved, however, that for the esent the title should remain as it is.

The question of the development of the work in Egypt and e near east, formed the subject of a long and interesting de-te. It was ultimately resolved that the International Bureau ould organize a small commission to visit Egypt to investigate e work there, and report as to its developments. If this is dertaken, as in all probability it will be, the next congress ould receive a very interesting report on the problems of the ar east so far as the White Slave Traffic is concerned.

The question which provoked the longest discussion was that roduced by Dr. de Graaf, government representative from olland, who dealt with what he considered the chief sources the White Slave Traffic, laying special stress on the ques-n of state regulation of vice, which, he very clearly proved, s one of the chief sources of this nefarious traffic. Without alized vice, and the tolerated houses of ill-fame, the White ave Traffic would, in his opinion, well-night cease to exist. e discussion was remarkable for the definite declaration of ny leading Spanish delegates in favor of the total abolition the state regulaton of vice. Dr. Castelo, a member of the anish national committee, and a man of eminence and learn-

ing, protested strongly that it was not possible for the regulation system to co-exist with work for the suppression of the White Slave Traffic, seeing that the Maisons de Tolerances (tolerated houses) are the markets for the traffickers, and that in this work there must be no differentiation in the moral standard for both sexes.

When the congress was over, and we were separating for our respective homes, we all felt that great strides had been made toward the total emancipation of the slaves of lust, and the dawn of that day when men and women shall together fight for the overthrow of all evil, and the coming of the kingdom of our Lord.

CHAPTER XXVIII.

WHAT THE DOCTORS ARE DOING?

By B. S. Steadwell.
President American Purity Federation—Editor of "The Light."

The fallacy of the past—The splendid work of today—The fight on social diseases—The Brussels Conference—Educating the Public—"The Conspiracy of Silence"—The work of the State Boards of Health—Horrible facts that must be known and methods of prevention.

One of the most hopeful signs in the war against the social iseases and for a higher standard of physical morals, is the hanging attitude and present methods of medical men. In nentioning this fact to a well-known purity worker some time go, he replied, "Yes, it is true, but I can remember when in Cngland the physicians and the medical journals were our chief pponents." In 1867 at the International Medical Congress eld in Paris it was voted by acclamation to nominate a commission which should visit the governments of all countries to urge hem to adopt a uniform system of medical police government n dealing with the social plagues. The same congress at Vienna n 1873 boldly advocated the same form of regulated vice and lemanded the prompt enactment of an international law to arry out the proposal. Mrs. Josephine E. Butler, in speaking of these efforts by the doctors, said: "Everything pointed o the fact that they were about to strike a blow which should ring all the governments of the civilized world down upon their nees before the great god of so-called medical science, and orce them to conform to its will." It has not been very long ince there were paragraphs if not chapters in medical textooks dealing with the "Diseases of Continence."

We can readily forgive our friends, the doctors, their past

attitude on these problems when we consider the splendid work the medical fraternity is doing today, and must admit that they have advanced in their views quite as rapidly as the rest of mankind, and while there are still among them men of the "old school," men of impure life and practice, quacks and charlatans, the men at the top in the profession are sound on these matters, and the movements inaugurated by them during the past score of years will result in the highest good. The whole problem of the social evil with all of its attendants misery, rests upon just one proposition, that is as to whether or not the indulgence of sexual passion is a necessity for the highest physical health of men. The doctors of the "old school" claimed that it was a physical necessity; the doctors of today, the leaders in the profession, affirm most positively that it is not. Thus science is paving the way for the certain, and may we hope early eradication of public vice, the open house of shame, the market for our girls who are sold into sin.

The Brussels International Conference, which met in 1899 to consider the question of social diseases and the best means of overcoming their ravages, provided for the formation of an "International Society of Sanitary and Moral Prophylaxis;" the next session of this conference held in 1902, which also met in Brussels, issued the important pronouncement that, "Chastity is not injurious but beneficial to young men." In conformity with the recommendations of the Brussels Conference, the movement for the prevention or limitation of the spread of social diseases was inaugurated in this country by the organization in New York city of the American Society of Sanitary and Moral Prophylaxis in 1905, the founder being Prince A. Morrow, A. M., M. D., who had long been interested in these questions. It was hoped that the new movement would very quickly become national in its scope, but while this hope was not realized at once, a number of independent societies with a common purpose were formed in the larger cities. In June 1910, these various organization united in a national society under the name "The American Federation of Sex Hygiene,"

vith Dr. Morrow was president. The purpose of the federation s stated as follows: "The education of the public in the phys- ology and hygiene of sex, and the study of every means— educational, sanitary, moral, and legislative, for the prevention f syphilis and of gonococcus infection." It is expected that the ederation will issue a regular periodical, the societies compos- ng it including the New York Society, have already issued a ast amount of literature of the highest order. These societies nd the federation, while not limited in membership to medical nen, it is well understood, we believe, that physiciäns are to ontrol their policy; and this is as it should be.

Too much cannot be said of the work done by a number of hysicians, who, working independently, are helping to break he "conspiracy of silence" on sex. Dr. Lyman B. Sperry of Oberlin, Ohio, has for many years gone before Y. M. C. A.'s, hurches, and other organized bodies and lectured plainly on hese vital subjects, while his two books, "Confidential Talks vith Young Men" and "Confidential Talks with Young Wo- nen," have had a wide circulation. Dr. Winfield Scott Hall f Chicago, the eminent specialist, is now doing a similar work, vhile his books, "Reproduction and Sexual Hygiene" and "The Strength of Ten," are reaching many thousands of men. Dr. Emma F. A. Drake of Denver, Dr. Ernest Hall of Victoria, B. C., nd other physicians are using every opportunity to present the hysiological and educational phases of sexual life to the people. Too much cannot be said for this work on the part of leading nedical men and women, or for its effect in making a large work ossible.

The state boards of health in several states are taking very dvanced steps in the promulgation of sane sex instruction. Through the direction and assistance of the state board of ealth of California, there was prepared a very extensive ex- ibit which portrayed the causes, methods of spread and methods f prevention of syphilis and gonococcus infection. It is the in- ention to display this exhibit, accompanied by competent med- cal lecturers, in all parts of the state that the people may be

enlightened as to the maladies of vice. The state board of Louisiana is doing a similar work and will use a special car to carry the exhibit to all railroad towns and cities in the state. In Rhode Island, Massachusetts and Ohio a very complete set of circulars are issued by the state boards warning people of the dangers in social diseases and instructing them in methods of prevention.

Probably the most effective work that has been undertaken by any state board of health for the elimination of the social diseases is that carried on by the state board in Indiana under the supervision of its secretary, Dr. J. N. Hurty. Besides employing a lecturer who visits all parts of the state, sixty thousand copies of a health circular and educational pamphlet, "Social Hygiene vs. The Sexual Plagues," have been issued and placed in the homes of the state. This pamphlet of 40 pages goes most thoroughly into all phases of the sex question, and discusses it, not only from the standpoint of science or physical welfare, but presents also the moral side. We will quote here a number of statements from this pamphlet, as they emanate from a conservative body of medical men and are representative of the views held by the great body of physicians in our country:

"Gonorrhea is said to be the most widespread disease among the adult population of the human family, and in the light of increased knowledge is held to be doing more harm than syphilis.

"A majority (some hospital authorities assert 70 per cent others 85 per cent) of abdominal and pelvic surgical operations on women are the result of gonorrheal infection; in many cases ignorantly transmitted by the husband.

"Gonorrheal infection is responsible for 20 to 30 per cent of blindness.

"Gonorrhea is the principal cause of race suicide.

"It is asserted that from 8 to 18 per cent of American young men contract syphilitic infection.

"Medical view as to syphilis is being revised constantly. The disease has been thought curable, but since the isolation of the organism, the germ has been found in the brain and other

parts of the body twenty years after the infection has been contracted."

With such horrible facts as these relative to the social diseases, it is high time that the public is fully informed about them, and of the methods of prevention. Every state and city board of health in our land ought to be enlisted in this splendid work. And the public should encourage and support the doctors in the efforts they are making to save us from the ravages of these loathsome diseases. It may be well to mention that recently a distinguished European physician has discovered what is said to be a certain cure and specific for the two worst social maladies. It has already worked most marvelous cures, and at the present time quantities of the preparation have been sent to a great many hospitals and medical centers throughout the world that an extensive test may be made of its efficacy.

CHAPTER XXIX.

FACTS EVERY BOY AND GIRL SHOULD KNOW.

Social Hygiene—The Child's Right to a Knowledge of Sex—From the Parent's Standpoint—From the Educator's Standpoint and from the Religious and Physician's Standpoint.

There is a subject that has been troubling fathers and mothers and also conscientious students and guardians of boys and girls, and that subject is the boys' and girls' right to a knowledge of sex. In the past through a misconception our forefathers have clothed the subject in a drapery of mystery. The whole subject of sex and sex knowledge has been alluded to only rarely, and then in lowered voice and flushing cheeks. It has been surrounded with an atmosphere of indelicacy and shame. The truth is that this very secrecy is responsible for the feeling of shame and almost guilt which has accompanied it.

To have serious, earnest, pure-minded men and women handle this subject will take away from it the false modesty and prudery which so many inherently feel at the mention of sex.

Therefore the articles set forth here through the courtesy of The Light are from leading authorities on the subject from every point of view, the medical, educational, religious and parental.

The first presented will be "Social Hygiene" by Winfield S. Hall, Ph. D., M. D., Professor of Physiology at Northwestern University Medical School, Chicago.

Then following will be articles by such eminent authorities as Mrs. Della Thompson Lutes, editor of American Motherhood, Cooperstown, New York; Jessie Phelps, Special Physiological Instructor at the State Normal School, Ypsilanti, Michigan; Florence Ethel Smith, the well known religious worker of Beloit, Wisconsin, and Josephine E. Young, M. D., Specialist in Children's Diseases of Rush Medical College, Chicago.

These authorities will show that the so-called "mystery of life" is a scientific development. They will put the reader into an attitude of mind where the whole subject of sex and sex knowledge, reproduction and reproductive organs, is upon as purely a scientific basis as is the process of digestion. The subject will be treated very much as the surgeon goes about the operation. The patient is the diseased human mind. Instruments sharp, keen and thoroughly sterilized are needed. Yes, the minds and thoughts like the operating room shall be marble white and just as void of trappings of sentiment.

There will be no flowers allowed. They will strip the subject of all false delicacy, all twaddling and nonsense. They will do away with the shuffling of facts, the mysterious shrouding of a scientific truth, the pretentious teaching which, after all, teaches nothing.

SOCIAL HYGIENE.

BY WINFIELD S. HALL, Ph. D., M. D.

The expression, Social Hygiene, in its broadest sense applying to the maintenance of health in the body social, has been in recent years applied particularly to that phase of social well-being associated with sexual well-being on the part of the units of the body social, that is, sexual right living on the part of individuals, especially so far as this sexual right living affects society.

The teaching of social hygiene must begin in early childhood, and its importance as a part of education should never be lost sight of by parents or teachers until the individual is well launched in the adolescent period. By the end of puberty, the fifteenth year in girls, and the seventeenth year in boys, the youth should possess sufficient knowledge on sexual matters to protect him not only from the vices that are so likely to become habitual during these years, but also from making mistakes in the care of the sexual system, which might lead to the undermining of the general health.

The development of the sexual equipment and function, and the knowledge of the same has a double bearing upon development and training of the mind. In the first place a knowledge of the function of reproduction and a proper attitude of mind regarding it must be recognized by educators to be a necessary part of the equipment of every young person for life. In the second place, parents and teachers are morally bound to treat all questions of sex in the same, simple, straight-forward, truthful way that other life problems are treated. In this way only may we expect that a proper mental attitude toward Reproduction can be cultivated.

1. Pedagogic Aspects.

1. General Considerations.

Responsibility for the proper instruction of youth in all matters regarding sexual development and the care of the sexual apparatus, together with the great social problem of sexual right living, must in the nature of the case rest upon the shoulders of the parents.

However, parents, as a matter of fact, are as a rule not discharging this responsibility. Statistics gathered from a number of representative colleges in the Middle States show that only one young man in twenty received from his parents any adequate instruction on these subjects before he left home. If such young men, representing such homes, go out into the world uninstructed, to grope their way in the darkness of ignorance, what must be the mental condition of the youth from less thrifty families?

This condition of widespread ignorance regarding some of the most fundamentally important questions of social life and individual development came gradually to be understood widely among educators and professional men and women, and finally a representative body of educators, physicians, clergymen, lawyers, and social workers met in New York City four years ago and organized a Society of Moral and Social Prophylaxis, whose

object, as indicated in the name of the Society, was by the dissemination of information to protect the individual and the body social against the dissemination not only of physical diseases, which wrecked both, but of those low ideals and vicious customs which make the highest life impossible.

2. Segregation.

The most important lesson learned during these years of experience in presenting this subject to all kinds of audiences, is the importance of segregation. By this I mean that boy hearers should be separated from men hearers. Mothers should be segregated from fathers. Furthermore, mothers and daughters should be addressed in separate audiences.

The more homogeneous the audience the more definite and positive can the statements of the speaker be.

It is easy to see that in an address to a mixed audience of parents and children, sex problems would have to be discussed in a most general and indefinite way. The circumlocutions would be so veiled and the allusions so remote that the speaker would probably be only vaguely understood by the more intelligent and experienced of his audience; while he would probably be grossly misunderstood by the less intelligent and inexperienced. Let such an audience be segregated along sex lines, namely, the women and girls in one audience and the men and boys in another. The situation would be somewhat relieved, though not by any means wholly corrected. One can talk more freely to a group of boys when they are alone and get a more free and frank response from them when he has them alone, than he can in the presence of the fathers. The same thing would be true, of course, in an audience of mothers and daughters. Similarly one would discuss with an audience of fathers certain subjects which boys in the early years of adolescence should not know; such problems as those that concern the ethics of the home, for instance, between husband and wife, problems of maternity and paternity, problems involving the social evils and prostitution. All such matters may be discussed freely and frankly with an

audience of men, but manifestly youths below the age of seventeen or eighteen should not be present in the audience.

Concerning a division of the audience on age lines, the sexes being mixed, audiences of the parents and then audiences of young people—actual experience makes it clear to me that a public speaker, particularly a physician, can talk much more freely to an audience of mothers than to a mixed audience of mothers and fathers. Before such an audience of mothers the problems of maternity, paternity, adolescence of the son and daughter, the mother's relation to adolescent youth, even reference to venereal diseases against which the mother should guard her younger children through instruction in the use of any public utensils, and against which she should warn her adolescent daughter—all these subjects may be discussed freely before an audience of mothers, women teachers and social workers, by a physician. But before a mixed audience of fathers and mothers he instinctively begins to deal in glittering generalities that may mean much or little and that are easily misunderstood.

As to the teaching of the story of life to young people in mixed high school or college classes, there seems to be some difference of opinion among social workers as to how that should proceed. There are in the country a few experienced high school and college teachers of biology, who, beginning with the lower animals in their life history and life processes, discuss freely, among other things, reproduction in these lower forms, beginning with the protozoa and passing up step by step to the higher animals, until finally reproduction among the mammals is freely discussed as to its biological and physiological relations.

That these teachers ever carry the subject so far as to discuss with their pupils problems of human sex life, I doubt. However, the student of biology who has followed the subject as far as indicated above, would readily infer a very large part of the application of the general principles to the human subject.

An attempt to present even the biology of reproduction to a

mixed audience of young people in a single address would be in a high degree unwise. As a rule, then, to which there can be few and rare exceptions, the problems of sex should be discussed in homogeneous audiences, where one sex and age is segregated from another.

3—The Matter to be Presented.

Having divided the hearers into homogeneous groups, what shall be presented to each group? Manifestly, are the parents interested in the far broader field and capable of understanding a far greater range of facts than are the children?

A group of boys of ten to fourteen should be told only those things that boys of that age need to know, for example, questions regarding reproduction. What goes on in an egg during incubation? What has the rooster to do in the process? Where do babies come from? What are the general steps of their development within the body of the mother? Why do they begin to develop within the body of the mother? What has the father to do with this process? Then there are questions of physical development in the boy. To many boys these questions do not occur, but they should have them brought to their attention. They should be told how every boy passes through stages in his development in which he assumes gradually the stature, the mental qualities and then functions of manhood. It should be made clear to the boys that they have it, to a large degree, in their hands whether this development shall be a normal one, leading to stalwart virile manhood, or an abnormal one aborted by vicious habits.

A group of older boys, fourteen to seventeen, may be given another chapter in the story of reproduction. Boys of that age are beginning to experience the "primordial urge" or sexual desire. Many boys of fourteen come to believe that all natural desires should be gratified, but the teachers of social hygiene must explain to the youths that the fires of passion must be banked, in order that the energies of manhood may be conserved to a time when they may be put to their legitimate use, namely

the begetting of a healthy offspring after the establishment of the home.

A matter of the greatest importance for youths of this group to understand is the influence of internal secretions from the sexual glands upon the body and its development. Most youths have seen the effects of castration upon the development of a young male animal. This profound effect is due to the loss of those glands which produce the internal secretions, distributed with the blood to muscles and nervous system. Without this secretion the animal never develops those splendid physical and temperamental qualities typical of the male of his species.

The matters to be presented to the girls, young women and mothers, are parallel and analogous to those presented to similar audiences of boys, youths and men.

4—Method of Presentation.

How shall this carefully selected matter be presented to these carefully selected and homogeneous group? This is a problem of pedagogy. In my presentation of this matter to boys I have used three different methods: the biological, the moral and the "heroic."

The biological method was not a success, because I was able to meet the group but once and no adequate biological presentation can be made in one meeting of a class or audience. Several, or better yet, many such meetings should follow in regular succession, where actual living material collected from the plant and animal kingdom should be presented and studied with the aid of the equipment of a biological laboratory. Manifestly such a presentation is out of the question for social workers, physical directors, and public lecturers. While this must be conceded to be the ideal method of presenting the subject of reproduction and sexual life, it is a method feasible only for the teacher of biology of a high school or college. A physician could, of course, with the facilities of his office, teach a group of boys and girls with this biological method, but the physician can rarely devote the time required for such a course of study.

The moral method was used after I satisfied myself that the biological method could not be used in the short space of one hour. By the moral method, I refer to an appeal, from a moral standpoint, for right living. After several attempts to stir up boys to a high and noble desire for right living, putting my arguments strictly on a moral basis, I came to the conclusion that the method was not effective, that it didn't really stir the boys.

The heroic method, because it was based on the human instinct of hero worship. Heroes appeal to boys. When one begins to discuss a real hero every boy in the audience is awake and alert. He believes in heroes. He hopes to be one. He knows a few, and they inspire him to do and to dare. When one gets hold of an audience through discussing with them some great heroes, he has their undivided, almost painful attention when he asks the question: "What is the secret of the hero's success?" "What is the secret of manhood?" and "What can a boy do to grow into the highest type of virile manhood, which alone makes possible heroic deeds?" The lecturer can answer that question in the last five minutes of a forty-five minutes' talk, and leave every boy in his audience convinced and determined.

As to the method of presenting these matters to young people and parents, I am convinced that incomparably the most effective method is a frank presentation of the findings of science. Don't try to point too many morals. If the presentation has been clear and convincing, the listeners will very readily draw their own conclusions and formulate their own morals.

II. ITS RELATIONS TO GENERAL HYGIENE AND PUBLIC HEALTH.

As educators we must face the fact that social wrong living—illicit and promiscuous sexual intercourse—is certain sooner or later to be followed by a natural retribution in the form of a venereal disease.

These diseases are communicable by contagion, and are as readily caught by innocent parties as by guilty ones, when they are subjected to contact with a diseased person.

The leper of the orient was segregated and isolated. When he met a pedestrian upon a public highway he was required to stand aside, lift a warning hand and cry: "Unclean, Unclean!" The syphilitic of modern times, however, with a disease no less contagious at certain stages of its course, mingles in society, and in the mart, drinking from our public fonts, wiping his face and hands upon our roller towels, using public conveniences in the toilet rooms of our public buildings and railways. He never raises a warning hand and his own family may not know of his revolting "uncleanness." In some cases the infected individual even subjects members of his own household to the dangers of infection. Thousands of innocent people, right-living men, women, and little children come in contact with the virus and get an infection which may ruin the health and happiness for all the future.

But this is too dark a picture, let us put it aside and try to forget it.

However, let us not forget to warn every youth to observe every precaution in the use of public facilities of every kind.

Fortunately, the rules of sanitation necessary to observe with respect to accidental infection with the virus of venereal diseases. Not too much emphasis should be laid upon the danger of catching venereal disease from the use of public utensils and facilities. Venereal disease should be simply mentioned as one of the possibilities.

Personal association with lewd and unclean people is an incomparably greater source of danger and every boy and every girl should know of the danger.

THE CHILD'S RIGHT TO A KNOWLEDGE OF SEX.

From the Parent's Standpoint.

BY MRS. DELLA THOMPSON LUTES.

You have now read what is the attitude of the physician toward this subject, the right of the child to a clear, concise, scientific knowledge of sex. You have read that the physician con-

iders ignorance of this subject a sin against the human body. ou will read that the educator believes this knowledge to be ssential in founding a firm mentality, and that the religious nstructor finds a cleaner morality possible where scientific nowledge exists instead of ignorance.

I shall try to present the attitude of the earnest, sincere, ruthseeking parent, who desires the best development for his hild.

You call a little child into being out of space. Whether you ave created him because of your longing for him, your wish to erpetuate your kind, your divine instinct to imitate your God, r whether out of sensual desire, condemning the issue, matters ttle now. The child is here and he has incontrovertible rights. Iost of these are but just discovered or recently recognized.

You give him an immortal soul in a mortal body and then bandon him to the mercies of a world of dangers to both body nd soul. You give him a body subject to disease and neglect to each him how to care for it. He is born with a natural and ghtful desire for legitimate information; he asks you ques- ons which his dawning intelligence prompts, questions which or the sake of his own safety ought to be answered truthfully nd intelligently, and you hush him up, shame him, chide him r lie to him. He comes home to you with a perverted truth, eard amongst his companions, and what do you do? Do you t down and explain to him truthfully and scientifically the mat- r as you would have him know it? No! You deny him the uth. You deny him knowledge. You refuse to acquaint him ith clean, bare facts of a physiological nature. Or you lie to m with twaddling stories of storks and doctors' satchels and ngels.

What then will the child do? Will he be satisfied with this norance so thrust upon him? Never! Look back to your own ildhood. What did you do when your father or mother thrust ou out of their confidence, turned you away, hinting at indeli- cy, something shameful, mysterious? You were determined know at all hazards. You sought every available means of

information. You listened eagerly to what this one or that one had to say. You hung upon conversations not meant for your ears. You hunted up words in dictionaries. You sought out carefully hidden medical books, good or bad, and pored over them secretly, starting guiltily when footsteps sounded near.

What was the result? You got the impression that the whole subject of sex and sexual organs and reproduction was associated with guilt, shame and secrecy. More than that, you knew that the stories told you by your parents were untruths, that you had been deceived and lied to. You were ashamed of your parents when you thought of your own birth. They must have done something disgraceful, low, vulgar, in begetting you. You felt that you were a child of shame.

We fancy we are giving our children all necessary advantages when we give them the ordinary high school education, when we teach them to play the piano, to dance, to walk, sit and stand correctly; to perform creditably at the dinner table. We even attempt teaching them how to eat and drink for proper nourishment of the body. We are trying to show them cleaner living. We show them pictures of the human body, teach them circulation of the blood, the nervous system and the digestive apparatus. But of that most marvelous and wonderful of all functions, the one in which man most nearly resembles God, the power of reproduction and the organs which are given us for this purpose we say nothing. We hurry past it with averted eyes. It is a "delicate subject." We are too "modest" to allude to it.

And yet it is a subject which every young man and woman wants to understand. Why not? It is a part of them. A possession which belongs to them. A part of their organism. Why should man remain in ignorance concerning that which is his own? He will not. He will know.

So the boy goes to vile books, vile companions, saloons and the brothel to learn, and the girl gets her information from sin and shame. Then from out our hospitals, foundling homes, homes for the friendless, syphilitic wards and refuge homes comes the

awful wail, "Oh, if I had only known! If any one had only told me some things, I need not have been here."

And you—you parents—weep and cry and moan "What have I done that my gray hairs should be brought to sorrow and shame by my children?"

Why, you have neglected your solemn obligations. Your son turns out a licentious brute and your daughter an inmate of the brothel, or she commits the sin of abortion in her distress, and dies. Whose is the blame? Not theirs, poor, ignorant, misguided, uncontrolled, passion-rid young animals. And oh, not entirely yours, poor, ignorant, prudish parents. But the blame rests on an untaught traditionary perverted vision.

"WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP."

Boys sow their wild oats and reap a harvest of disease and death. Girls follow nature's call and she leads them into dread ways of disgrace and anguish. They are not taught self-control, nor the need of self-control. They are not taught bodily functions nor the consequences. They are left to blind ignorance instead of being taught wisely, unsentimentally, scientifically every function of the human body, instead of all but one.

The questions of children should be answered truthfully and naturally. As they grow older the reproductive organs should be explained and taught them just as clearly, just as cleanly and as scientifically as the organs of digestion. Divested of mystery, secrecy, prudery, the growing child will have a clear understanding of the changes which are taking place within, devoid of any uncleanliness of thought, or of any sentiment fraught with danger. He will understand himself as a marvelous piece of machinery, which must be understood as the engineer understands his engine, to be cared for with equal skill.

Nature's laws are beautiful and wonderful. We stand in admiration of the mating of flowers, trees, garden fruits. We are quite accustomed to the love-making and caresses of birds. It is not the law of rightful creation of which we are ashamed, but of man's degradation of nature's gift.

The first thing you have to do, then, in order to give the child the proper attitude of mind is to get that attitude yourself. Study the subject until you are familiar with every feature and detail; until you know the name, position and value of every organ in the human body, with the proper care which will keep them healthy and clean. To have this knowledge yourself first, clear, scientific, free from sentiment and folderol is absolutely necessary before you can give the information even to your smallest child. I cannot tell you here how to tell this so-called "Story of Life" to your children. I should call for charts and pictures if I were going to do it. I am of the opinion that such a course would be about the most valuable course of study that any mothers' club, child study club or teacher-parent club could undertake. I have merely tried to make you feel that it is absolutely necessary that your children should have this information and that you, their parents, are the proper ones to give this information, and further I have tried to impress upon you the necessity of informing yourselves, if you are not already informed, and of getting into the proper attitude of mind yourselves before you can hope to put your children right. In fact, you must begin today, if you have not begun before, to live right and think right in order that you can teach your children how to live right and think right. I hold that it is the parent's right, privilege and duty to impart this knowledge to the child, but I also hold that where parents are unfit, untaught, ignorant, unthinking, then somebody else ought to do it for the sake of the child's citizenship. That he may make a cleaner, healthier, purer minded and clearer headed man or woman. If you have become convinced that every child born into the world has an incontestible right to the knowledge of and acquaintance with his own body, then you must take upon yourselves the duty of spreading this belief as far as you can. We are opening a new field, treading comparatively new ground. The great majority of parents have not as yet been aroused to the full rights of the children they are bringing into the world. It will be your duty to help them see what you have seen. Take up this subject

in your clubs and societies, in your schools and the mothers' clubs connected with your schools. Be sure that your teachers are rightly informed and have the right attitude of mind. You mothers ought to take a more active interest in your schools and see what kind of minds your teachers have. Even school teachers are not always just the proper associates for little children and need to have their own point of view enlarged or be weeded out.

Study the subject. Buy books on it. Read articles on it. Get physicians to come to your clubs and instruct you. Get free from the taint of the subject. Remember that God gave you all your body and not all parts but one.

Be earnest and prayerful and sincere and clean.

THE RIGHT OF THE CHILD TO A KNOWLEDGE OF SEX.

From the Educator's Standpoint.

BY MISS JESSIE PHELPS.

The child has a right to demand such knowledge as shall make his life endeavor most sure of success, and parents and teachers, therefore, have it as their duty to see to it that the main streams of knowledge are made to flow to him. Many have previously said, and some still say, concerning early instruction in sex, "let the children remain innocent as long as they can; they will learn the awful truth soon enough," as though the knowing of the truth were damning. They seemingly forget or fail to understand what Jesus said, "The truth shall make you free," or is it that they see only the truth perverted—sin—of which they may rightly be ashamed? Now, knowledge binds the recipient over to the application of that knowledge; it is one of the saving graces. A little knowledge—unrelated—may be dangerous, but full knowledge, showing relationship and meaning, is a light and guide; hence we are recommending definite, scientific instruction in connection with one of the most fundamental of the sciences.

The old method of letting the child alone in his life explora-

tions has resulted usually in his finding, and that right early, only the distorted and untrue. Let us try a new method. We can scarcely make things worse.

When our boys and girls leave the high school at eighteen or nineteen years of age, they should have a broadly intelligent view of human society; a healthful attitude toward the opposite sex; they should know what marriage means, and understand the general nature of all the vital physiological processes. That is, they should know among other things the laws of sex, both in their social and personal applications.

What are some of the most fundamental of these laws of sex? First, perhaps, we may mention the simple yet relatively new one that all life comes from an egg. The bearing of this law is felt only when one understands how universal it is. My students in biology bear witness, year after year, to the surprise, satisfaction and enlightenment which this simple statement carries with it, namely, that snails, earthworms, rabbits, plants and man produce eggs. A second law states that male and female are found among the lowest animals and plants as well as the highest, but with increasing complexity and positiveness as we ascend the scale. A third law is the union of the male and female elements is necessary to the formation of new beings.

These and other similar laws unify all nature; make man akin to all other living things, plants as well as animals; help to establish a theory of development; give reasonableness to our evolutionary philosophy, which above all puts hope into human endeavor and faith into the laws of the universe. And especially do these laws, when fully comprehended create, for the reproductive processes, a respect so sadly lacking.

Specifically, what has the school to do about the teaching of these matters? Everything in the world, if the premises just stated are correct; for the alleged purpose of the school is to make as nearly perfect men and women as is possible. Moreover, since the school age is also the period of adolescence and the teachers see more of the boys and girls during these years than the parents, the school cannot help wielding an influence,

for "There is on other such state of utter plasticity, such hunger for counsel and advice," says G. Stanley Hall, "as comes in early adolescence" ("Adolescence," Vol. I., page 463).

As to the best possible methods and material to be used in giving the laws of sex in their correct setting much still remains to be tried. The nature study material of the grades can be easily and profitably utilized. Observational work on the commoner forms of animals and plants may be given, illustrating the methods of reproduction, home-making and care of offspring. Toads, bees, rabbits, the domestic animals and the garden vegetables and flowers are always available. Such topics as the marriage flight of the bees, the use of the drones, the egg-laying of the queen, and the development of the young should be taught as part of, though of course by no means the whole of, the work of the hive. The various methods of reproduction should be compared, as are also the various methods of getting food and air, and in exactly the same free, frank and unabashed way.

To know these laws is to understand and sympathize with the world in which we live, not only the world of men and women, but the entire world of living things, for all animals and plants, except the very lowest, live according to the same plan. "Male and female" binds mankind into one and explains how human society came into existence. To obey these laws is to adjust our lives to each other, to create happiness and to improve future generations.

THE CHILD'S RIGHT TO A KNOWLEDGE OF SEX.

From the Religious Standpoint.

BY EVANGELIST FLORENCE ETHEL SMITH.

As soon as a human life comes into the world it is full of interrogation points. The helpless babe as it is placed in its mother's arms for the first time immediately tries to find all it can in the great world.

And everyone to whom God has intrusted the little life is responsible for the thoughts that are entertained by the child.

A time comes in the life of every child where it does not trust entirely to the guidance of the parents or teacher, unless such is satisfactory to it. The child is a bundle of curiosity and it demands a satisfactory answer to its inquiries.

In many cases the mother has had instilled in her life and thought the idea that anything pertaining to the sexes or sexual relation must never be discussed, as it is the greatest breach in immodesty. So when questions that any child would naturally ask are propounded, it is immediately hushed, with the idea that such things are too obscene to be mentioned or some fairy tale of the stork or doctor is given. The mother then goes about her work, secure in her opinion that she has settled a very disagreeable subject.

What bearing does the knowledge of sex have upon the child from a religious viewpoint? In Philippians, 4:8, we read: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things."

Whatsoever things are true. God's way is not to lie at any time. A parent will punish a child for a lie, and all the time that child knows its parents have been lying to him.

In a western town I was having a childrens' meeting, scores of children were yielding to the spirit of God, and with tear-stained faces they were kneeling, asking the Savior to forgive their sins, and to save them. From what I have seen, no one can make me think that a child of five or six years of age does not understand what the saving power of Christ means. On this occasion I noticed a little girl of ten years, who had her lips curled sneeringly and scornfully. A terrible expression to be on the face of a sweet girl, where nothing should be seen but the smile of girlish purity.

I spoke to her and asked if she didn't want Jesus in her heart. She gave a forced laugh, and said: "I don't believe in any of that stuff. Folks think they can stuff us children, but I know

enough to not swallow everything any more." I saw something was wrong, so I had a talk with her after the meeting. I put my arms arout her, let her nestle up to me, and told her I knew she had been deceived some time, and had lost faith in everything, and that I wanted to help her. Her lips quivered as she said, "Miss Smith, it is awful to say, but it is because of mamma. She has been telling me lies ever since I have been old enough to ask her questions. She says she is a Christian, and tells me about Jesus. But I know she is lying to me, like she has everything else. When I asked her about Christmas presents she told me of Santa Claus and tried to make me believe it. Then I found out the truth, and told her. She laughed and said she wondered how soon I would find it out. Then one day I asked her how babies came, and she told me the doctor found them in a haystack and left them at houses when the mammas were sick. Well, you know I wouldn't be at school very long before I learned how horrid folks are in order to get them. And then I knew she was too ashamed to tell me the truth. One time I asked her the difference between boys and girls, and she told me the difference was in the clothes they wore and the names given them. One day at school I was telling some little boys and girls what mamma told me was the difference. One of the girls laughed and said I was pretty green. She then told me the difference. Then mamma talked to me of Jesus and I don't believe in that any more than the rest.

If being a Christian makes a person tell the truth and quit being dirty and mean, why does my mother tell me lies, and why is she so horrid as to let babies come? I don't believe in it, and those other kids, that were crying, just showed how green they are."

What a terrible story to come from a little maid of ten. My heart went out to this poor child, who had never been told the truth. What she knew was through distorted vision, because her mother was not true to her. Then I told her what a mistake it all was. But I had to start from the beginning. I asked her if she had seen the difference in flowers, and how God planned the pol-

len to fall upon the pistils, so that a seed could be formed. Then step by step, I had to lead her until she could see the same divine provision in human lives; that He did not intend the organs of sex to be regarded as impure, but as sacred, as it was the most sacred thing in the world, to have the human pistil receive the human pollen in order that the world should be replenished with life.

That both pistil and stamens should be carefully guarded, until the love that God intended between man and woman should unite them.

That God's plan was holy—He never intended an impure thought or act, but when people would let sin in their lives they did not treat sex as sacred, but as something for amusement.

And then I talked of Jesus, how God sent Him in the world to take the impurity out of lives and to make them pure and holy, and how He wanted the children and wanted her life. Then she cried, and said: "Oh, I have been so wicked. Why didn't mamma let Jesus make her truthful. Jesus won't forgive me; I have been so mean to him." But we knelt in prayer, and she let Christ with his purifying power, into her young life, and then said: "Oh, if I had only been told the real truth, how much better it would have been. I would not have hated God and been so ashamed of having been born."

Was that girl's innocence kept because of silence or lies being told by her mother?

Is there any virtue or praise in this deceit or in being true to the child? Whatsoever things are true, whatsoever things are honest, whatsoever things are just; if there be any virtue and if there be any praise, think on these things.

Do we by our silence give the child a fair chance to think on these things when we keep still because of "modesty?"

Is it just to the child to keep it in ignorance of what it means to be a boy or girl, a man or woman? Should not we who wish to see the child have the right development and growth in Christian living have them understand what is meant in I. Cor., 3:16-18. "Know ye not that ye are the temple of God, and that the Spirit

of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself."

Christ surely intends the child to keep itself as holy as an older person. The child should early be taught that he is to keep himself holy, for the Master to have a fit dwelling. The imagination of the child is always active and if the thought can ever be uppermost to keep impure thoughts from being entertained, to guard carefully and holy everything pertaining to sex, for the purpose of the indwelling of the Holy Spirit. And for no one to deceive himself in thinking he can keep pure, at the same time experimenting with that which should be guarded instead of handled.

How many times has a girl simply lost out because she did not know what caused her to feel so strangely bewildered and delightful when her hand came in contact with one of the other sex. As I have seen girls in their games or fun happen to be touched in a way that awoke within them dormant passions, and then they called it love. What a mistake! She really is in love with love, not the youth who did not regard her sacred.

She now is in a state, lifted above the commonplace things; she lives as in a dream; she gives and receives the first kiss; it seems to burn deep into her very soul; that first kiss causes her to put all confidence in him, or why should she feel so deeply stirred? She knows that kiss means love; she would not believe it was given because of the pleasurable sensation the boy received. Then on and on, deeper and deeper she gets into his toils, spends hours in his arms; to her it seems a bit of heaven; to him, it is great sport, and he is having fun because she is so easy.

This girl does not understand the cause of it all; she does not understand that it is simply contact between the sexes; that she could experience the same sensations with another boy; but now she is on the danger line. Yes, she knows why some girls have been disgraced, but, oh, no, she can't see how they could have done it.

But the hour comes; she has almost lost her senses in the intoxication of his arms; he whispers words of love and endearment to her; she is willing to give him her life; a suggestion is made. It startles her, but he pleads; can't she trust him? Isn't she willing to show her love for him, and haven't vows been exchanged? That is all there is to marriage anyway—only a minister asks them. But they can be married as truly now as before witnesses. And won't he marry her anyway in the eyes of the law as soon as his finances are better. And doesn't she know that every one—preachers included—have their brides-to-be show their trust in them, before marriage, to show their purity. He at last has accomplished his purpose—the price of her virtue has dropped now; he is sure of her. It is not long before the reality of it all comes to her with a shock. She must tell him, and yet it is so hard. She insists upon an immediate marriage, in order to save her name. He suggests another remedy. He will help her get rid of her shame. It may cost her life or she may recover from her attack of "appendicitis." But, oh, what does it mean when this girl wants to get right with God? Hear her cry, "My hands are red with innocent blood. Will there be forgiveness for such as I?"

Yes, Christ came to save such as she, but so many times, since her confidence in man has gone, so has her faith in God, and she blames God for it all. Where is the trouble? Ah, little girl, if your mother, or some one, had let you know you shouldn't go cheap, or so easy, that the "price of a virtuous woman is far above rubies;" your trust would be in God, and such bitter suffering would not have been.

What of him who so fiendishly set out to accomplish his purpose? What kind of information has he had?

We see him as he starts away from his mother—a little lad of five or six; his first day in school. His curious mind has been asking questions, but his mother has wanted that look of innocence to remain upon his face. She gives him a good-bye kiss, as she sighs, and says, "I have no baby boy any more." But how

unprepared is he to mingle with other children, whose minds are already blackened with impure thoughts.

It is not long before he looks at his mother and thinks what a fool she is. Yes, she has tried to instill into his life the spirit of Christ, but her work was incomplete. Now he learns that to be a real boy—a man—he must laugh at such teachings; he cares not for the things holy. He has acquired bad habits; before he is in his teens he is the victim of self-abuse. He now considers it manly to tell what he can do to girls; he hears other fellows boast of it. He must, in order to appear big. He boasts that he can have in his power a certain girl that all know is all right, and after a time, he succeeds. He must go with the boys into the red light district, even before he is out of his teens

What about Christ, the church, the Bible? He laughs at it. He boasts of being an infidel, or a new thought man, something at least that will gloss over his wickedness. And let me say right here, I never have met a man or woman who said they did not believe in God's word but investigation showed a rotten life.

This man may attend some special meeting and feel convicted of his sin. But he withstands God and Christ's pleadings nine cases out of ten. Too much restitution.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things.

The one thing that keeps the majority of young men from coming to Christ is their double lives, and so much wrong to be righted.

From childhood up they had a wrong conception of themselves, and of womankind. They have considered it their privilege to attack the purity of any woman, and they consider it woman's privilege to withstand him, if she can. They believe it will stimulate their manhood to wreck a sweet life, and they are kept from the Saviour. They have "deceived themselves,"

they have "defiled the temple of God," and God's condemnation is over them; "him shall God destroy."

The purity of sacred care of the "temple of God," the loveliness of God, as He is love—let us think on these things.

The child has a right to know God, our Father, in His purity and loveliness, and he or she cannot get this conception unless they have the knowledge of the sacredness of God's plans and His creation.

THE CHILD'S RIGHT TO A KNOWLEDGE OF SEX.

From the Physician's Standpoint.

BY JOSEPHINE E. YOUNG, M. D.

Sex problems in children manifest themselves in at least five phases—vicious knowledge, vice, vicious habits or masturbation, venereal diseases and sex perversion, which develops with early adolescence.

In dealing with the subject of vicious knowledge it is necessary to rely upon the opinions of those whose work brings them into touch with large groups of children rather than upon statistical knowledge, which, in the nature of the case, cannot be had. The following facts have been obtained from Mrs. Amigh, superintendent of the Training School for Delinquent Girls at Geneva, Illinois; Miss Harriet Fulmer, superintendent of the Visiting Nurses' Association; Mrs. Britton, of Hull House, closely connected with the juvenile court; Miss Sears, of the United Charities; Miss Hagan, superintendent of a "Home" for the care of little children suffering from venereal diseases, and Mr. W. L. Bodine, superintendent of the Compulsory Education Department of the Board of Education—excepting Mrs. Amigh, all of Chicago.

These authorities are practically united in the statement that 75 per cent of all children have a vicious knowledge of sex matters before they are ten years of age. One of the 5-year-old boys in Miss Hagan's "Home" had a knowledge of sex incredibly vile and mature, which he was teaching every other child

with whom he came in contact. He was not a degenerate, but an active and imaginative little boy. The mind of the degenerate child dwells instinctively upon this phase of life and he is therefore a menace to every normal child that he touches.

Vice, too, among children is vastly more common than is generally known. It is almost universal, for instance, in the Chicago ghetto. One degenerate girl of seven years was discovered demoralizing six little boys in the kindergarten of her school. All her hard-earned pennies and treasures were devoted to this purpose. These children are usually clever in concealing their evil practices, which take place not in the school, but in barns, under sidewalks and in other out-of-the-way places. Groups of children in the suburbs, where parents fancy their children safe, have been found going together to some unused house or barn for evil purposes. This is by no means uncommon and occurs among all classes.

Vicious habits, or the practice of self-abuse, develops in various ways; local disorders, careless adjustment of clothing and unscrupulous nurses are responsible for some of it among little children. Ignorance on the part of the mother, however, and an unwillingness to recognize it when it does exist, permit this very serious evil to develop in a child a train of nervous symptoms and a physical and moral inertia, which robs him of the power to cope with his fellows of even average grade. Every teacher should be taught that stunted growth, inattention, loss of memory, deceitfulness, listlessness or extreme restlessness, or loss of sleep, indicate the possibility at least of vicious habits.

There is a phase of this instinct very little recognized which appears among girls at early adolescence, extending sometimes through college life. It reveals itself as an absorbing affection of one girl for another or for an older woman. It is abnormal and unwholesome and should be positively dealt with as a manifestation of sex perversion.

Drunkenness is responsible for many of the grossly unnatural acts between the old and the very young, but it has a bearing in quite another way. Inebriety in the parent often expresses

itself as sexual vice in a child by inheritance of degeneracy. Most of the girls at Geneva have had drunken fathers or mothers.

"Poverty," says Judge Mack, "is the greatest source of the sexual evil." One, two or perhaps three room tenement, in which the commonest decencies of life cannot be observed, are inevitable schools of vice. Miss Fulmer, of the Visiting Nurses' Association, with the corps of splendid self-sacrificing women, is working gallantly to relieve every form of physical and moral distress that may be encountered among the poor sick. "But," she says, "I feel that we are working at the wrong end. If only something could be done to put on a righteous basis the terrible tenement problem I should be willing, if necessary, to lay down all the work I have struggled so to build up, for I am sure that the root of the trouble is there."

Read Miss Jane Addam's latest book, "The Spirit of Youth and the City Streets," a most sympathetic and illuminating volume, which no one having at heart the welfare of the adolescent can afford to pass by. Here she brings out what seems to be an almost contradictory fact, that the Italian girl, though often a one-room tenement product is less contaminated than girls who live in larger quarters and apparently better surroundings. In fact, most of Mrs. Amigh's girls are children whose fathers earn $2.50 a day or more, while but six out of these sixteen hundred girls have been Italians—this number including all that have at any time been in the school. The juvenile court records bare the same fine testimony to the virtue of the Italian home. The reason for this lies in the fact that Italian girls are jealously guarded by their parents, kept off the streets and married as early as possible. The daughters of the poor of other nationalities have the liberty of public dance halls, open air amusement parks and the cheapest of theatres. The daughters of the middle class and of the rich are equally unprotected and can be found by hundreds in down-town hotels, living vicious lives. Their parents are engrossed in their own pursuits, it may be business, a club life, a philanthropic endeavor or church activity.

The old prophet crystallized the experience of many a modern parent, passing through the tragedy of a home shattered by sin: "And as thy servant was busy here and there he was gone."

To recapitulate, we have as causes lack of general moral training and self-control, ignorance, indifference, vulgarity, inebriety and degeneracy on the part of parents, unobserving teachers and principals, ignorant of sexual hygiene, the unwatched toilet rooms at schools, vicious men, women and children spreading broadcast vicious knowledge, public dance halls, open air amusement parks, cheap theatres and the open streets.

It is plainly the duty of the state to control the abuse of alcoholism, to legislate for proper housing and a sufficient wage; for the municipality to provide more efficient truant, police and parole officers, to provide and supervise playgrounds and parks, and for the schools to supervise toilet rooms and to investigate the writing of all obscene words or phrases on surrounding structures till the source is found.

Fathers and mothers should educate themselves in general physiology, sex physiology and methods of reproduction in the lower forms of life, and should teach their children as occasion arises, or as a part of nature study in specially planned outing excursions.

Small groups of fathers or mothers should be taught facts of sexual hygiene in churches, settlements and clubs and the visiting nurse can be of inestimable value in overcoming the ignorance and prejudice of those parents who will not read or go outside of their home to get such instruction.

Teachers should understand the science of reproduction and the evil results of vicious habits and will some day make this subject part of their biological curriculum.

Modern medicine is essentially preventive medicine. Not till there is deep conviction of public sin because of the public's neglect of its young, and not till there is born into the soul of the community and into the individual's soul a deep sense of heart righteousness and purity will the medical problem be solved from the preventive side

CHAPTER XXX.

"AN OUNCE OF PREVENTION WORTH A POUND OF CURE."

By B. S. Steadwell, Pres. American Purity Federation—Editor of "The Light."

"Why didn't mother tell me," the pathetic tale of a young girl and the awful result of ignorance—"If Dad had only told me about these things" —How a young man's life was ruined—"Wild oats" and what they bring.

"Better guide well the young than reclaim them when old,
For the voice of true wisdom is calling:
'To rescue the fallen is good, but 'tis best
To prevent other people from falling.'
Better close up the source of temptation and crime,
That deliver from dungeon or galley;
Better put a strong fence 'round the top of the cliff
Than an ambulance down in the valley."

Some years ago a young Scandinavian woman of more than usual intelligence and of great beauty applied for shelter at a home of refuge. She was not yet seventeen years of age and appeared to be in deep trouble. Upon being admitted by the kind-hearted matron, she related a story of deepest pathos, telling how, under pressure of love and the promise of marriage she had yielded to the demand of a young man, and that her physician had just told her she would soon become a mother and was herself afflicted with one of the worst of physical maladies. Now that she had found a home and her mind was free to grasp her situation, a reaction came that was most pitiful, and in her intensity of grief and almost delirious condition, she continually exclaimed, "Why didn't mother tell me!" "Oh, if I had only known!" She was not, in any sense, of a criminal or degenerate type, and undoubtedly "mother" was largely responsible for this girl's downfall. Our mission workers in the large cities as they endeavor to rescue and help the unfortun-

ate girls, meet with these same exclamations in almost every case.

A few months ago a young soldier came to the office of the writer seeking help. He was seemingly of superb manhood, handsome build, was a high school graduate and unusually bright. He, too, had just come from the office of a physician who had informed him that the disease contracted three years ago in a brothel had run too long and was now incurable. From the drugs he had taken his hair was falling out, his teeth were loosened, pain racked his body, and the stench of ulcers was nauseating. Here was a young giant who might have accomplished most anything he had set his hand and heart to, ruined for life, possibly for eternity—the victim of vice, and later of the quack doctor. This young man said to me as the hopelessness of his case drove him to honest confession: "If Dad had only told me about these things, I wouldn't be in the fix I am today; but he never once spoke to me about leading a pure life, and my eldest brother was the one who first took me to a house of shame." As we looked him squarely in the face—a face that was openly frank and free from all viciousness—and meditated on what his life in purity might have meant to the world, we couldn't help but believe that what he said was true, and had he known the dangers of the "wild oats" life, he would have been saved, and then we wished for some sort of a new wireless instrument that could send a billion messages at once that we might reach every father's heart in the world with the words of this boy's pitiful lament: "If Dad had only told me!"

Rescue work and curative effort are good, and hearts must be cold indeed that cannot enthuse and warm over one boy or girl snatched from evil ways; but when you ponder that for every one thus rescued, another victim is exacted to fill the place made vacant, and when you consider the testimony of the most experienced workers as to the extreme difficulty in the permanent reformation of the libertine or the harlot, it must be granted that the most important and valuable work is not the curative

but the preventive. To check the Social Evil and the traffic in girls we must first study their causes, and then apply our effort toward the eradication of those causes. Here especially the old adage is true that "An ounce of prevention is worth a pound of cure."

Seeking out the causes of the Social Evil is no small matter and even a cursory discussion of them would require a volume as large as this one. While it is said by some that this cause or that is the real contributing factor to this worst of evils, so far as individual impurity is concerned the causes are as wide and as varied as the causes of sin itself; public vice and immorality has but one root cause, and that is well expressed by the triplet, —graft, greed and gain. But it is an interesting though painful study to endeavor to ferret out the causes which lead so large a part of the human race through choice, chance or compulsion into lives of sexual abuse, which can mean nothing but an existence of despair, disease and literal death. Be it said to the credit of those who are undone through vice, that in the cases where choice has played an important part, it has been founded upon a wrong conception and ignorance of the results. It is difficult for us to know in any case the definite cause or causes that has brought one to the life of the libertine or the harlot, it is as hard for the victims themselves to know, though they may often attribute their fall to some specific thing or act; but it is safe to say that while very, very few persons ever deliberately choose the life of either, just as few persons choose to be drunkards or murderers, they do consent to give way to tendencies and choose to dabble with temptations that are bound to lead to the darker life.

Among the more leading influences of today which encourage social and personal impurity we mention the following, making no attempt to give them in the order of their importance: The promiscuous association in school and college life; the association of boys and girls and men and women in offices and factories; the liquor traffic; increase of travel; increase of club and

hotel life; the spread of social diseases; the gathering of our people to the large cities; the popular amusements of today as represented in the average theatre, the cheap show, the nickelodeon, the picture machine, the public dance and the excursion, the amusement garden and parks, the street carnival and fair; using the Sabbath as a day of pleasure rather than for worship and rest; associations of the street, especially during evening hours; stimulation to love of dress through the open display of finery and fashion in women's attire; segregated and officially sanctioned and "regulated" vice areas in most cities, and roadhouses in country districts; the difficulty of women once entering upon a life of shame finding employment at anything else; lack of instruction as to the sex life, and failure to fully warn as to the dangers and temptations to be encountered by the boy and girl; obscenity in literature and art; increase in the use of narcotics; failure of our common schools to prepare for life rather than for college or a profession; the increase of the very poor and the idle rich; insufficient pay to girls and women; weakness of law governing marriage and divorce; the general delivery practices of our post-offices, and the commercial spirit which everywhere rules.

In the enumeration of the leading causes of the Social Evil the preventive and remedial measures have already been suggested,—either the eradication of those causes or the adjustment of such as may be adjusted to the present individual business and civic life so that no evil follows. This happy result will be brought about through at least four leading lines of effort; the educational, the religious, the medical, and the legislative. As most of these remedial forces are discussed in other chapters of this book, it is only necessary for us here to briefly state the several lines of work required.

Educational. As rapidly as it can be judiciously and safely accomplished, every person should receive the best possible instruction in relation to their sexual life. They should know everything knowable pertaining to their own bodies, including the sexual organs and functions, as well as the whole truth rel-

ative to reproduction in the vegetable and animal kingdoms. This instruction should be given by those parents who are prepared to give it wisely, in schools by competent instructors, in Sunday schools, and by such specialists as may fit themselves for this service. The discussions as to whether we should begin with the children or the parents, is quite irrelevant; we should begin wherever we find ignorance and there is an opportunity offered to impart knowledge on the subject, we should open the way for every person be they child or parent to receive the truth which may mean so much to them and to the race. If the proper instruction could be given to every person, and this is far from being an impossible accomplishment, we should at once remove the worst of the inherited causes of the evil we seek to abate, and render far less dangerous those causes which lie in environment. But we wish to emphasize the fact that we must reach the people, all of the people with this instruction, parlor meetings and exclusive circles will never perform the work. It is an encouraging fact that instruction in sex hygiene is so generally given today. In a very few years it will be as commonly given as that of any other branch of learning.

Religious. The religious and the reproductive natures are undoubtedly closely related. The religious atmosphere and environment form a most perfect setting for giving the plainest instruction as to matters of sex and life. Certain churches have found this true and have guarded well the lives and purity of their boys and girls. It is a fact to be lamented that the great body of the church has totally neglected to even touch this question. There is no other institution on earth even from the viewpoint of organization alone, so able and so well prepared to teach the whole truth pertaining to sex and to equip the individual with powers of self-control, for the old phrase *vincit, qui se vincit* is still true and especially applies in this age when self-control is not generally held up as a thing to strive for. And when the Church, backed by the living God and all the power of the spiritual forces, grasps the thought that it is its principal function to prepare its people for life that they may be pre-

pared for death, ignorance which fosters vileness will be largely done away with.

Medical. The medical profession should lend its best efforts toward the cure and prevention of venereal diseases. No marriage should be permitted where either of the contracting parties has syphilis or gonococcus infection. Sterilization should be performed upon all persons possessing criminal or vicious characteristics that will positively be transmitted to offspring. Venereal diseases, known to be contagious and communicable, should be made reportable, if not by the names of the patients, then in some way whereby reliable statistics may be gathered and the innocent protected. Quacks and quackery should be suppressed.

Legislative. Every possible law should be enacted and enforced in nation, state, and municipality that will safeguard the purity of our homes and our children. We now have many good laws such as the federal White Slave Traffic Act and similar supporting measures in various states, and the Iowa Injunction and Abatement Law, which if enforced will completely eradicate the traffic in girls and all public vice, and the whole attitude of government should be toward the suppression of vice, nowhere should it be officially sanctioned or tolerated. The Curfew ordinance should be in operation in all cities. Our police system should be so improved as to secure absolutely the enforcement of every law on our statute books. State homes should be provided for the reformation and reclamation of all public women, where they may be provided with medical treatment and industrial training that shall fit them for future years of useful service.

CHAPTER XXXI.

THE GREAT PURITY MOVEMENT.

By B. S. Steadwell, Pres. American Purity Federation—Editor of "The Light."

The Social Evil the World's Greatest Sin—The Purity Movement—Origin and Growth—Organized to battle and set the white slaves of vice free—International in Scope—The Pledge—Organizing branches in every church in the Country—The Purity Movement to be the greatest force in the World in a few years.

In 1875 M. Humbert, an eminent Swiss scholar, statesman and reformer, when speaking against the state regulation of vice, and what he termed, "white slavery," and urging as the duty of democracy the extinction of prostitution, said: "There is something truly mysterious in the way in which a social scourge makes its way and propagates itself; but what is still more astonishing, or rather more admirable, is the means by which Providence puts an end to it."

In other chapters of this book you have read of a "social scourge," and in the terrible facts related you have seen how it has made its way and propagated itself throughout past centuries, threatening the purity of the children even, the sanctity of the family, the safety of the home, and of all that tends toward a higher standard of life for the nation. It is a dark picture, too dark for the human mind to dwell long upon without giving way in despair, unless there is some hope for the overthrow of this reign of vice—the social evil—the world's greatest sin. It is, therefore, a relief from this array of depressing truth, to turn for a time to the study of a brighter picture, and one that is more admirable, the purity movement, which has for its purpose the eradication of public vice and the promotion of personal chastity.

The scope of this chapter will not admit of going into the history of the movement, nor even mention of most interesting events connected with its origin and growth. The most we can here hope to do is to briefly follow its growth, state the principles upon which it is founded, and call attention to some of the organized forces which are today so successfully representing the cause. But we cannot refrain from offering a tribute to those courageous pioneers of the movement, who, years ago, stepped out from the deeply beaten paths which centuries had decreed that all must follow, and proclaimed what has since been so well established, that there was no "physical necessity" for the social sin, and therefore the double standard of morals and the state regulation of vice, the two pillars that supported the social evil, were wrong and must go. No matter how great this movement may grow, no matter how completely it may attain its object; if there is ever to be any glory bestowed upon the workers in this cause, by far the larger part must be given to those pioneer men and women whose hearts were wrung by the atrocities practiced upon the victims of vice, the suffering of poor fallen women, the utter despair in homes disrupted, and the agony of lives diseased and ruined, and who chose to surmount difficulties, endure trial, and suffer social ostracism, that they might battle to set the slaves of vice free. The world has never seen greater sacrifice than that made by some of these early purity workers. Whoever first attacks a great evil in all of its hidden ramifications and secret recesses, must be prepared to suffer thus. Churches were closed to them, mobs awaited them, friends and relatives deserted them, so-called science laughed them to scorn, but still they were true, laboring faithfully on until today no movement devoted to the betterment and uplift of humanity is advancing more rapidly, attracting to its ranks more eminent supporters, or commanding the services of more devoted and scholarly leaders throughout the world.

Magdalen homes and hospitals for the rescue and reformation of fallen women have been in existence for two centuries

or more; occasionally an individual has been known to devote more or less time to the same purpose, but it was not until the last quarter of the nineteenth century that any effective organized force or concerted movement was perfected for this warfare with lust and its results. In 1873 the Social Purity Alliance of Great Britian was founded, and in our movement this was an epoch-making event. This society stood then as it stands today for the very highest standards of individual and social purity. Two years later (1875) the International Federation for the Abolition of State Regulation of Vice was founded. With both of these organizations, Mrs. Josephine E. Butler, the best known and most beloved of all who have labored for purity, was long identified. In 1883 the White Cross movement was begun by Rt. Rev. Dr. Lightfoot, bishop of Durham, and received at once the support of Miss Ellice Hopkins and other notable persons. This movement never attained any closely organized power outside of Great Britain, but it succeeded in formulating a model pledge that was used throughout the civilized world, and this did more to direct the minds of people to the requirements and possibilities of the pure life than anything else, if not all else, had ever done. The pledge which is yet in general use, reads as follows: I promise, by the help of God:

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions and to try and help my younger brothers.
5. To use every means possible to fulfill the command, "Keep thyself pure."

This same year (1883) the purity department was established in the Woman's Christian Temperance Union, through the in-

fluence of Miss Frances Willard. Two years later, 1885, the National Vigilance Association was founded in England, an organization which has worked unceasingly and with great success for the death of the white slave trade. From this time the cause has prospered in all countries; organizations have sprung up; reform organizations and churches have established departments of purity; men and women have consecrated their lives to the work; books by the hundred have gone forth; at least thirty periodicals are being published, and every public platform sends forth its messages of purity, until we can say that the "purity movement" is solidly established and is proving one of the greatest forces of the ages in the uplift of man and the removal of temptation.

The organized forces in North America that are promoting the movement are steadily growing in strength and influence, among those organizations better known we mention the following: The New England Watch and Ward Society, J. Frank Chase, secretary, Boston; New York Society for the Suppression of Vice, Anthony Comstock, secretary; National Christian League for the Promotion of Social Purity, Elizabeth B. Grannis, president, New York City; National Purity Association, J. B. Caldwell, president, Chicago; American Purity Alliance, O. Edward Janney, president, New York City; Northwestern Purity Association, B. S. Steadwell, president, La Crosse, Wisconsin; International Reform Bureau, Wilbur F. Crafts, superintendent, Washington, D. C., American Federation of Sex Hygiene, Prince A. Morrow, president, New York City; American Institute of Social Service, Josiah Strong, president, New York City; Canadian Purity-Education Association, Toronto; National Vigilance Committee, Miss Stover, secretary, New York City; while various organizations such as the Woman's Christian Temperance Union, the Young Men's Christian Association, the General Federation of Women's Clubs, the National Council of Women, the International Sunshine Society, International Working Girls' Clubs

and Labor Unions maintain active departments of some phase of purity reform.

The Social and Moral Reform Council of Canada, Rev. J. G. Shearer, D. D., secretary, Toronto , is a federation of the social and moral reform departments of all the leading churches, and temperance and reform organizations of Canada. This Council is recognized generally as the strongest force in the Dominion for the advancement of our cause.

The International American Purity Federation, with headquarters at La Crosse, Wisconsin, is composed of the strongest organizations in North America that are promoting purity or fighting the evils of vice. Two years ago this Federation established individual memberships and now numbers among its members leading reformers of the United States and Canada. The Federation was formerly organized at the National Purity Congress held in La Crosse in 1905 and was the direct outcome of a similar congress held in Chicago in 1901 which had been called by officials of the National Christian League for the Promotion of Purity, the National Purity Asociation, the American Purity Alliance, and the Northwestern Purity Association, the same officials uniting in the call for the congress at La Crosse in 1905.

Every marked advance in the purity movement during the past decade has been closely associated with the Federation. Five successful International Congresses have been held, numbering from one hundred and fifty to four hundred delegates. which have stirred our continent thoroughly on the movement, bringing to our cause great publicity through the press. The Federation does not believe in limiting its activities to parlor meetings and secret sessions, but seeks to reach the largest number possible with purity truth given in a wise and careful manner. Its official organ "The Light," is the most widely circulated purity magazine in the world, reaching at the present time fully seventy-five thousand readers in the United States, Canada, Mexico, and foreign countries In the autumn of 1910 the Federation carried out a most notable tour of workers; eighteen

conventions being held in the principal cities on a route of more than seven thousand miles extending from Chicago through Western Canada, the Pacific and Gulf States. Twenty-four persons were in the touring party including leading workers from the United States and Canada. So successful was this undertaking that tours are contemplated for other sections, and a world tour of expert investigators to ascertain the exact status of the White Slave Trade throughout the world and existing conditions as to vice.

The present vigorous continent-wide movement against the White Slave Traffic is the result of the labors of the late Sidney C. Kendall, of Los Angeles, California, who began his efforts in a national sense under the auspices of the management of the La Crosse Congress in 1904, and continued his work under the direction of the American Purity Federation. Rev. Mr. Kendall made two trips completely across the continent visiting Washington and Ottawa and other of our principal cities. On March 1, 1905, the Senate of the United States voted to adhere to the International Agreement for the Suppression of Trade in White Women. This date is one of great importance in the history of our movement. In 1906 Mr. Kendall was present at the National Purity Congress in Chicago, and so aroused the friends of the Federation in Chicago that they immediately organized for active warfare against the traffic, and since that time the real activities against the White Slave Trade in America have centered in Chicago. The International Agreement or treaty adhered to by the Senate in 1905, was proclaimed by President Roosevelt in June, 1908. Again in June 1910 when the White Slave Traffic Bill was in danger of serious delay and possible death, the Federation rendered valuable service. The National Legislative Chairman of the Federation, Mr. James H. Patten of Boston, who remains in Washington during the sessions of congress, immediately got support for pushing the measure when he saw that delay was purposely intended, and through the efforts of Senator Lodge of Massachusetts, the bill was passed during the closing hours of the session and at once signed by President Taft.

That branch of the movement operating under the name of "Rescue Work," is extensively organized. There are more than half a hundred Florence Crittenton Homes and fully as many of the Door of Hope, offering shelter and an opportunity for redemption to the erring and outcast girl. Good Shepherd Homes under the direction of the sisters of the Catholic Church are maintained in all of our larger cities. Very many independent homes are most successfully operated such as The Refuge in Chicago, the Talitha Cumi Home in Boston, and the Martha Washington Home in Wauwatosa, Wisconsin. It is now generally advised that every state should establish a large home having hospital and industrial training departments where all girls and women desiring to leave lives of sin may be offered a chance for recuperation and for fitting themselves for honorable self-support. Homes are also established in most large cities where working girls may obtain board and room with homelike surroundings at nominal rates, thus shielding them from many of the temptations of city life. In not a few cities missionaries are employed to meet all trains and to give such help and advice to girls who are traveling as will protect them from the advances of the professional procurors.

Thus the organized purity forces stand unwaveringly, conquering strong opposition, for all that makes for a higher standard of purity in the life of the individual and in social and civic relations; creating a sentiment, a purity literature and an army of well-equipped workers that will make it forever impossible to return to the days of ignorance and prudery that have existed on matters of self and sex. When ignorance and prudery on these questions have entirely disappeared, when as high a standard for manhood is demanded as that which is now required for womanhood, when women are given the rights which are theirs, when this entire subject is thought of in its beauty, purity and sacredness, rather than from its darker side, the work which is now performed under the purity movement will have been finished, and much of the unhappiness and misery which now crushes human hearts will have been banished.

Mr. C. H. Dicky